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HIGHER EDUCATION IN SOUTH AMERICA

The numerous universities of South America that have come to us from the colonial period testify to the zeal of the early Spanish colonizers in the cause of higher education. It must be said to their credit that in spite of the spirit of adventure and of the quenchless thirst for gold universally prevailing, no sooner had they settled on a spot and beheld a community growing up around them than they devoted their attention to educating the natives as well as their own children. Hence it was that colleges arose wherever the banner of Castile and Aragon floated, from Mexico in the north to Chile and the La Plata countries in the south. Some of these were, in course of time, raised to a higher rank by the State and by the Church; while in some instances an institution of higher learning began its life as a university.

The first university established in the New World was that of Santo Tomas, in the city of Santo Domingo on the Island of Hispaniola, or Haiti, in the West Indies. The Dominicans had been active in the island almost from the beginning when, in 1538, they obtained from Pope Paul III a Bull that established the Pontifical University of St. Thomas. In 1558 King Philip II gave it also a legal civil existence and it thus became a Royal, as well as a Pontifical, University, seven years after St. Marks

in Lima, the oldest American university actually existing, had been founded by royal decree. The University of Santo Domingo began thus as a Pontifical, while that of St. Mark commenced as a Royal University. The university in the West Indian Island had faculties of theology, jurisprudence, philosophy, and medicine, and it lasted throughout the colonial period.

The Dominicans were the first religious definitely established in Peru. Their present monastery in Lima, sanctified by so many saintly memories, like that of St. Rose, and dedicated to the Holy Rosary, stands upon the original site which they have occupied since the days of Pizarro.

It was in this monastery that the oldest university in America was established. The zealous Fray Tomas de San Martin, one of the first Dominicans in Peru, obtained from the Emperor Charles V the decree that gave it life, which was signed at Valladolid by the monarch and his mother, the Queen Juana, on May 12, 1551. Pope Pius V confirmed the institution on July 25, 1571, and it became a "Royal and Pontifical" University. To the present day the University of Lima assumes the title of Pontifical.

The institution remained in the hands of the Dominicans, with all the privileges of the University of Salamanca, until 1572, when, under Philip V, it passed over to the seculars, with the physician, Dr. Gaspar Meneses, as its first rector. The Prior of the Dominicans continued, however, to occupy in public sessions a place of honor at the right of the rector, retaining also a vote in the council. The lecturers of theology of the Order of St. Dominic followed immediately the doctors of the university and the lecturer of arts came after the master of that faculty. Philip IV gave the Order two chairs in perpetuity, and one of moral theology was established for it by the Archbishop Don Feliciano de Vega.

In 1574 ground was bought for the university near the parish church of San Marcelo, which originally belonged to the Augustinians. It was at this time that the university assumed its present title, that of St. Mark. On the last day of the year 1574 St. Mark was drawn by lot from among several saints and became henceforth the patron of the University of Lima.

San Marcelo is at present far within the limits of the capital of Peru, but, at that time, it was regarded as too far from the center of the city and, consequently, the newly acquired site was sold and, in 1576, the building was commenced near the Palace of the Inquisition, in which St. Marks continued its functions until a few years ago.

This edifice, recently demolished, must have been splendid. One of its halls, in which for some time the Chamber of Deputies of the Republic of Peru held its sessions, was gorgeously decorated with all the splendor of Renaissance architecture. This building stood on the Plaza de la Inquisicion now Plaza Bolivar, diagonally across the street from the Palace of the Inquisition, that now serves as the senate hall of the republic.

Thus did St. Marks University begin its career with chairs of theology, jurisprudence, medicine, and philosophy, and, for a period, with one of Quichua, the language of the Incas. In the colonial period the university was exceedingly exclusive and quite aristocratic in tone, while as a rule only the higher classes might enjoy its advantages. It was not an easy matter to be admitted to its faculty and, even today, it is regarded as a high honor to be a professor of St. Marks. In the days of its splendor it cost at least \$6,000 to obtain from it the degree of doctor.

This venerable university has produced a considerable number of eminent men and as a rival of that of Mexico it exerted immense influence over the whole of South

America, drawing its students from the most remote of the colonies. Pedro de Oña, the author of *El Arauco Domado*, probably the best American epic after the masterpiece of Ercilla y Zúñiga, came up from Chili to enroll himself among the students of St. Marks, and Juan de Castellanos, the poet of New Granada, is said to have studied within its walls. Antonio Leon Pinelo, one of the earliest of our bibliographers, studied law at St. Marks under the Peruvian doctor, Gutierrez Velasquez Altamirano.

One of the most distinguished, perhaps the most distinguished, of the professors the university has ever had was that prodigy of learning the renowned Pedro Peralta Barnuevo Rocha y Benavides, a bright ornament of Lima, who taught mathematics at St. Marks, of which he was three times rector. He flourished in the seventeenth and eighteenth centuries. In 1740 another celebrity, one of European fame, the French savant Godin, occupied a chair at St. Marks. An alumnus of whom the University of Lima may justly be proud was the great poet of Ecuador, Olmedo, the American Pindar. Thus it was that throughout the period of Spain's domination the University of St. Mark shone as one of the brightest, if not the brightest, of the stars in the intellectual firmament of Spanish-America.

After the Revolution, a period of decline set in and the University languished until it became practically extinct, and to be a professor of St. Marks meant to possess merely an honorary title. Then, in the sixties, came a favorable reaction and, under President Ramon Castilla, the old trunk commenced to send forth new offshoots.

A few years ago, the old college of San Carlos having gone out of existence, the University of St. Marks took its place in the building adjoining the church of San Carlos that had been the novitiate of the Jesuits before the suppression of the order in the eighteenth century.

There it was that in 1770 the Viceroy Amat had established the College of San Carlos to which he united that of San Martin, founded about 1585, and the College of San Felipe, established in 1592. San Carlos College had faculties of letters, mathematics, philosophy, natural science, and jurisprudence. It continued to exist until a comparatively late period.

St. Marks University is quite autonomous and economically independent of the government, managing its own affairs and enjoying a greater degree of freedom than many other universities, although, like other educational institutions, it falls under the jurisdiction of the Department of Education. Its revenues are derived from its own properties that have been handed down to it, though it also receives a subsidy from the government.

The present faculties of the university are theology, jurisprudence, medicine, science, political and administrative economy, and letters. Some years ago the university published a year book, or *Anales*, and from one of these we learn that in 1902, 1,237 students were matriculated, of whom 21 studied theology, 355 political economy, and 260 medicine, the others being distributed among the remaining faculties. The *Revista* has since taken the place of the *Anales* as the University Review.

The next in importance of the universities in that portion of Spanish-America now comprised within the republic of Peru is that of Cuzco, the venerable city of the Incas. In 1598, was founded at Cuzco the University of San Antonio Abad with chairs of Latin, logic, theology, law, medicine, and music. In those days music generally entered into the curriculum of studies. The Bishop of the diocese was Chancellor of the University. In 1793, the University of Cuzco had 122 students.

The present University of Cuzco occupies a portion of the building that formed the first Jesuit college established in Cuzco and that belonged to the Order at the

time of the suppression. It is located in the Plaza Matriz. The adjoining church of La Compañia is regarded as one of the finest in South America with its splendid Renaissance architecture. The college was rebuilt after the great earthquake that shook Peru in the seventeenth century.

At present the university has faculties of law, political economy, letters and science. In 1905 it had about 80 students and in 1910 about 162 were matriculated. Besides its administrative officers, there are 72 professors. The special purpose of the University of Cuzco, as well as that of Arequipa and Trujillo, seems at present to be the teaching of law.

We find a college at Arequipa for teaching Latin and theology as early as 1616, when the College of San Jeronimo was founded. The present university bears the title of St. Augustine. It has 25 professors, with chairs of philosophy, Spanish literature, aesthetics, natural sciences, law with its various subordinate branches, and political economy with its ramifications. It is quite evident from the program of studies that law is its specialty.

In Trujillo a college was founded in 1621 for Latin, rhetoric, and theology and today Trujillo still enjoys the benefit of a university with chairs of law, political science, and letters, and with about 13 professors.

The old University of San Cristobal, founded at Guamanga late in the seventeenth century, began with the same chairs as the University of Cuzco, but for lack of funds only one or two were filled. This university existed still in 1878, but it is now extinct.

Situated high up in the Andes and descending the eastern slopes of the great chain, the republic of Bolivia occupies to a great extent the country known as upper Peru, that until late in the colonial period formed part of the vice royalty of Lima. La Paz is now the capital

of Bolivia, but formerly it existed at Sucre, named since the Revolution in honor of that great patriot and companion of Bolivar, General Sucre. But Sucre has had several names. It has been known as La Plata, as Chuquisaca, and finally as Charcas. The city of Charcas had the honor in colonial times of being the seat of one of the most famous universities in America in the seventeenth century. It was founded in 1523 as the University of St. Francis Xavier. Even today the University of Sucre is regarded as the best in the country.

Besides this one, Bolivia possesses at the present time universities at La Paz, Santa Cruz, and Cochabamba. The Bolivian universities, though subject to the Department of Public Instruction as such, have, nevertheless, departments of theology, the teaching of which is under ecclesiastical control.

Towards the end of the eighteenth century, the spirit of the University of Charcas had grown to be quite anti-clerical, and many of the revolutionaries of 1810 were educated within it. From its halls have gone out, however, a number of distinguished men, like Mariano Moreno, Bernardo Monteagudo, and Jose Ignacio Goriti of Argentina, and Jose Mariano Serrano of Bolivia.

While higher studies were flourishing in Peru, Santa Fé de Bogotá, always an intellectual center, though far more isolated than Lima, was creating facilities for higher learning. The Dominicans had been teaching grammar there since about 1563, and arts and theology since 1572, when, in 1592, the Bishop, Don Luis Zapata, founded the College of San Luis for the Jesuits. Closed after his death, it was soon reopened by his successor, Bartolomé Lobo Guerrero. This college, in course of time, came to be known as the Xaverian University. Now arose a long controversy between the Jesuits and the Dominicans concerning the disposition of certain revenues proceeding from a legacy of Gaspar Nuñez. The courts

decided in favor of the Dominicans, who, in 1627, established the Royal and Pontifical University of St. Thomas, though the Jesuits were permitted to continue their institution as the Xaverian University.

The University of San Tomas has obtained renown through such eminent jurists as Luis Brochero and such linguists as the Dominican Bernardo de Lugo. The celebrated historian, Fernandez de Piedrahita, Bishop of Panama, was a doctor of this university.

Today, Columbia has a national university at Bogotá, consisting of separate colleges and faculties, such as the Colegio de San Bartolomé, in which is the faculty of philosophy and letters with a large number of pupils. In 1896 there were 469. The other faculties are medicine, law, and political science, and mathematics and engineering.

The other universities are Cauca, Antioquia, Nariño, and Cartagena. The University of Antioquia has faculties of philosophy and letters, law, medicine and engineering.

Cauca still passes as a university, though the title was legally suppressed in 1892. It has faculties of philosophy and letters, law, and natural sciences. The University of Cartagena is quite modern.

We now turn to the neighboring republic of Ecuador. The oldest university in that country was San Fulgencio, established by the Augustinian Fathers at Quito and confirmed by Sixtus V in 1586, but the most important university of that city was that of St. Gregory the Great, founded by the Jesuits in 1620. At present higher education is imparted at Quito in the Universidad Central of Ecuador with faculties of jurisprudence, medicine, pharmacy, and science. Priests are admitted to the faculty, as I find Father Luis Soderó, S. J., among its teachers, and contributing to the *Anales*, its monthly journal.

Venezuela, too, had its university in the colonial period. Some time in the seventeenth century, Don Diego de Baños y Sotomayor, a native of Santa Fé de Bogotá, founded at Caracas the seminary of Santa Rosa, with three scholarships and nine chairs, including Latin grammar, Aristotelian philosophy, theology, canon law, and music. In 1722 this seminary was raised to the rank of a Royal and Pontifical University by decree of Philip V and by Bull of Pope Innocent XIII. All the rights and privileges enjoyed by the other universities of America were conferred upon it, and the faculties of civil law and medicine were added.

Probably the most distinguished man that ever attended this university was early in the nineteenth century, the great Andres Bello, who studied mathematics and physics under Escalera. Montenegro, Escalona, and Echevaria reorganized the philosophy of the university and the licentiate Saenz the law course.

At present, there are two universities in Venezuela, one the Central University at Caracas, and the other at Los Andes.

Turning now to the La Plata regions, we find that in 1613 Bishop Fernando de Trejo y Sanabria, a native of Paraguay, and a Franciscan, founded at Cordoba of Tucuman, in the present Argentine Republic, in accord with the Jesuit Provincial Torres, a college in which the Jesuits were to teach Latin, the arts, and theology. The Bishop endowed this college. In 1622 a brief of Gregory XV and a decree of Philip III raised the institution to the rank of a university with the privilege of conferring degrees. The constitutions were drawn up in 1680.

After the expulsion of the Jesuits, the university passed for a brief period to the Franciscans. In 1784, the Bishop Jose Antonio de San Alberto became rector, drawing up new constitutions. He could have held the position only a short time, as in the same year he was

promoted to the archiepiscopal see of Charcas. About the year 1791 the faculty of law was added.

Controversy arose now between the Franciscans and the Seculars, ending in the triumph of the latter, with the celebrated Dean Gregorio Funes as first secular rector of the university, that obtained the title of *Mayor* by a Royal decree in 1800.

The University of Cordoba is today one of the three national universities of the Argentine Republic. The others are the University of Buenos Ayres, founded since the Revolution, and that of La Plata, the capital of the province of Buenos Ayres. La Plata is a new city made to order, and its university is only a few years old, yet it has upwards of 2,000 students. As a thoroughly well equipped, modern, and up-to-date institution of learning, it has not its equal in South America. Particular attention is paid to the natural sciences, and the museum of the institution bids fair to become one of the finest in America. It is to be feared, however, that, owing to rationalistic tendencies, and to the separation of education from religious influences in the Argentine Republic, the University of La Plata may not be beneficial to religion. Argentina, as a whole, is not anti-Catholic, but there has been a secularization of education that is apt to produce noxious results.

The Catholic University of Buenos Ayres is still in its infancy, with faculties of law and social science, but in a flourishing republic like Argentina there is no reason why it should not advance with rapid strides.

The Jesuits arrived in Chile in 1593, and in the same year these devoted men, the great educators of Spanish-America in the colonial period, laid the foundations of higher education in that country, with chairs of philosophy and theology. Many and great were the men that went out from their lecture halls. Some of the most learned men the Society had before the suppression were

natives or residents of Chile, men like Vidaurre, Lacunza, Olivares, Ovalle, and Molina.

However, the honor of having inaugurated university studies in Santiago belongs to the Dominicans. Since 1595 they had been teaching grammar, to which some time later they added philosophy and theology, when, in 1619, a Bull of Paul V permitted them to found the University of St. Thomas in the monastery of the Holy Rosary. The privileges granted by this Bull were to last for ten years. The faculties were logic, history, moral philosophy, physics, mathematics, canon law and theology. The founder of the university was Fray Pedro Salvatierra. The privileges lapsed after the expiration of the term, but, many years later, in 1684, Innocent XI renewed them for a period to last until such time as Santiago should have a public university.

Some time after this privilege, granted by the Pope to the Dominicans, the Jesuit Father Torres founded, in 1625, a college (convictorium) as an annex to their principal house in Santiago. The Jesuits at first dedicated it to the English martyr, Blessed Edmund Campion, but fearing later on that they might be acting against the well known decree of Pope Urban VIII, they changed the title to that of St. Francis Xavier.

Four years before the establishment of this college, in 1621, they had obtained from Pope Gregory XV the Bull *in eminenti*, granting them the privilege of conferring degrees, including the doctorate, for a period of ten years. Their college thus began as a Pontifical University. This privilege was renewed for ten years more by Urban VIII and finally granted without limitation in 1634.

This *convictorio* of St. Francis Xavier became after the suppression of the Jesuits the *Instituto Nacional* of Santiago, which serves at present as a school preparatory to the university. A number of the distinguished men of Chile have passed through it.

Finally, in the first half of the eighteenth century, the University of San Felipe was founded through the instrumentality of the Alcalde Don Francisco Ruiz Berezedo. A decree of Philip IV of June 27, 1738, gave it legal existence, with chairs of theology, canon law, civil law, mathematics, cosmography, anatomy, medicine, and Indian language. It began its life with the modest endowment of 5,000 pesos. After the Revolution the University of San Felipe became the National University of Chile, that still exists.

The present Catholic University of Santiago de Chile was founded by Archbishop Mariano Casanova on June 21, 1888, beginning its courses on April 1, 1889. It occupies two buildings, which it owns, in the city of Santiago. In 1909, 629 students were matriculated. Besides the officers of administration, it has upwards of sixty professors. The faculties are law, mathematics, agriculture and industry, and engineering. From this enumeration it will be seen that, like other universities in South America, the Catholic University of Chile devotes its exclusive attention to a practical education. It appears, however, that a faculty of humanities is in process of formation. A four years classic course is also required before admission to the university can be obtained.

Before I close this paper I should mention the University of Havana, founded by the Dominicans in 1721, under the authority of Pope Innocent XIII. Owing to some misunderstanding with the Bishop, it was not opened until 1728, when it began its courses in the Dominican monastery. In 1734 it obtained the title of Royal and Pontifical University. It remained in charge of the Dominicans until 1842, when it became secularized and the title of Pontifical was suppressed. It still exists with faculties of law, medicine, letters and science.

The keynote of higher education today in South America appears to be that which is practical rather

than speculative, that which tends rather to material than to intellectual and spiritual development. The impulse given to commerce by railroads, emigration, and, not the least, by the growing influence of the United States, has produced a reaction from the past when the contemplative rather than the active life prevailed. Oriental mysticism has yielded to Occidental activity of body, and as in all periods of transition men threaten to go to the opposite extreme. The tendency is to neglect that which in the past did much to heighten the culture of Spanish-America, the humanities, the old *humaniora*, the classics, and to lay exaggerated stress upon the practical sciences. If political economy and jurisprudence figure so prominently in the curricula of studies, it is on account of their practical bearing upon our modern life. A necessary result of these tendencies is that in the most active and commercial countries of South America there seems to be a decline in literature so called or in *Belles Lettres*.

Peru, too, has caught the fever, and even in that conservative old bulwark St. Marks, with its venerable traditions, there are signs of a change that has come. This is indicated in the discourse of Dr. Manuel V. Villaran, delivered by him at the inauguration of the studies in 1900. It is intensely practical and an alarm bell awakening the Peruvian youth to the necessity of entering into the great material and industrial struggle of the age, instead of enjoying the quiet literary repose of their fathers. South America has seen most of its material enterprises in the hands of foreigners, and it is a question of life and death whether or not it will render itself competent to compete with the alien laborer and capitalist and retain its patrimony. This explains the tendency of the times.

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THE "CONGREGATION DE NOTRE DAME" OF MONTREAL

The early history of the "Congregation de Notre Dame" takes us back to days when Canada was a wilderness and Montreal little more than an outpost at the mercy of an Iroquois foe. Ten years had gone by since a handful of sturdy pioneers led by Paul Chomedey de Maisonneuve, in the rough palisade which drew its circle of protection around the infant colony of Ville Marie, had crystallized the project of the Montreal Company by founding on the island of the same name a city in honor of the Queen of heaven.

The soldier commander of 1641 was still at his post, as undaunted and determined as if he were in the untold days of crusader daring. Neither friend nor foe could weaken his resolve "to go to Montreal even though every tree were an Iroquois." But he had learned at his cost what savage warfare meant; he had seen his soldiers fall and means of sustenance dwindle until he felt that the settlement must perish unless the mother country came to the rescue with men and money.

In the fall of 1653 we find him at Troyes, France, on a visit to his sister, a nun, in the convent of the "Congregation de Notre Dame." She and others of her community had petitioned de Maisonneuve, in 1641, when he was preparing for his first voyage to Montreal, to give them passage also that they might be among the valiant missionaries fortunately chosen to bring the light of faith to the redman in America. Their generous offer was declined. The founder of Ville Marie foresaw clearly that the state of the western country and the needs of

the new colony were altogether incompatible with the requirements of conventual life, particularly the life of a cloistered, teaching community.

Now, after ten years' experience on the banks of the St. Lawrence, he could not be persuaded to reconsider his refusal. He was willing, however, to accept the services of a woman teacher, could any one brave enough be found to hazard the sixty-day ocean trip, as well as the privations, hardships, and dangers to be expected in the Ville Marie of those days.

Marguerite Bourgeoys, at that time Prefect of the Sodality for non-resident pupils at the convent of the "Congregation de Notre Dame," Troyes, was proposed as a person eminently suitable for the work he had in view. She was the daughter of well-to-do tradespeople, and was now in her thirty-second year. Trained early and long in the severe school of spiritual trial, working solely for the Master's glory, irrevocably united to Him by the vow of perpetual chastity, Marguerite knew the secret of that imperturbable patience and profound humility which in later days stood her as a tower of strength. "In Marguerite Bourgeoys," says Parkman, "was realized that fair ideal of Christian womanhood, a flower of earth expanding in the rays of heaven, which soothed with gentle influence the wildness of a barbarous age."

An interview with the young Prefect had the cheering effect of a rift in the clouds overhanging the hopes and projects of de Maisonneuve for the children of the distant colony. She accepted all his proposals, even to early departure with him for the "savage scene of her labors."

God's ways and God's thoughts are not ours! Neither were the divine ways for the shaping of Marguerite's destiny coincident with the plans of her friends and relatives, who, on hearing that she had consented to throw herself into the dangers of life in Canada, were clamorous in their entreaties to nullify her purpose. But all

to no avail. The New World was to her the far-stretching field of the Divine Sower, and she would be one of the helpers doing her little share to scatter the seed of His truth in the fertile soil of young hearts.

De Maisonneuve and his colonial recruits sailed from France on July 20th, 1653. Two months and two days was the record of the "St. Nicholas" from Havre to Quebec, and because of unavoidable delay here, it was only on November 16th that the travel-weary Marguerite reached Montreal. Sixty-three days to cross the Atlantic! One chafes at the mere thought of submitting to the long imprisonment of the old ship with its nondescript accommodations; its monotonous days and anxious nights. How did our courageous Frenchwoman pass the time? An ancient memoir speaks of her as the Apostle and Almoner of the vessel. Assiduously she assembled the sailors every day for religious instruction, often entertained them by pious reading, and recited morning and evening prayers aloud for the crew and the passengers. An epidemic which broke out shortly after the "St. Nicholas" sailed called forth her charity as infirmarian and comforter to the poor sufferers, eight of whom died in her arms. Her arrival at Montreal was the long-wished for termination of all these slow hours of travel and trial, and we know with what grateful heart she at last stepped ashore in the mission-land of her dreams.

The embryo city of 1653 contained about fifty houses. There were no French children of an age to attend school, so that her services as teacher were not needed for some time, although we recognize them in the irregular house-to-house system of instruction which her zeal created. She nevertheless found many other means to make herself useful and helpful to the colonists in general, and was particularly thoughtful of the poor, even washing and mending their clothing. But ever within her burned the desire to devote herself exclusively to the minds and

hearts of children. She had come for them, and not until she found herself in her true vocation as teacher to the little ones of the colony, could she feel that she had entered her proper sphere of missionary labor.

In 1657 her wish was gratified, and in this way: She saw growing up around her a sufficiently large number of boys and girls whom she could not teach regularly because of the time lost in the itinerant system she had hitherto followed. A suitable house in which she might bring them together for instruction was an imperative need. De Maisonneuve listened kindly to her appeal for assistance, and then gave her his all—in the way of buildings—a stone stable which he thought might be remodeled and made habitable. It had been used once as a cattle-shed and pigeon-roost; unaesthetic and commonplace surely, but the unworldly features and lowly associations of the newly-acquired property spoke to the Christian spirit of Marguerite. We can well believe there was genuine, grateful joy in her heart as she took possession of the abandoned place, which, after it was cleansed, a chimney built, and an outside ladder placed to allow access to the loft sleeping apartment, became the first school of Montreal, the humble birthplace of the "Congregation de Notre Dame."

No thought of founding a teaching Sisterhood had at this time any place in Marguerite's mind. Even though her zealous hopes had compassed the realization of such a plan, the actual condition of the country opposed an emphatic negative. Humanly speaking, such an enterprise was impossible: God had not yet manifested His Will to "exalt the humble" and confound the strong.

A project dear to her heart, however, was the building of a chapel dedicated to our Blessed Mother where she might assemble the young girls of Ville Marie and teach them lessons of true devotion to Mary. The Jesuit pastor, Père Claude Pijart, was favorable to the proposition,

and de Maisonneuve allowed Marguerite to choose the site for the intended shrine—that occupied to-day by the church of “Bonsecours.” Unfortunately, opposition to the building arose from unexpected quarters, and the structure already begun, had to be abandoned. Later on, in 1675, the energetic Sister mustered her helpers again, and this time a stone church—the first on the Island of Montreal—was completed to the joy of the whole population.

The check to her cherished project in 1657, turned Sister Bourgeoys’ thoughts to other means through which she might reach and influence the young people of the colony. Ville Marie was growing steadily. It had already overstepped the feeble boundary of the original palisade village, and modest homes had sprung up, sheltering an ever increasing number of children, until the burden of the school-room became too great for Marguerite and her one assistant. It was clear to her now that if the work she had undertaken was to live on and keep pace with the prosperity of the colony, she must seek out associates and as a teaching body band them with herself on somewhat regular lines of organization. This idea was the inception of the “Congregation de Notre Dame” of Montreal.

A trip to France was the only way out of the difficulty of finding other workers. Cross the ocean again! The generous Mother, nevertheless, did not hesitate to face the discomforts the long, slow journey entailed; and when a year later she returned to Ville Marie bringing a reinforcement of several young women, with grateful heart she beheld her prayerful purpose happily accomplished, and her nascent institution safely cradled in the arms of poverty.

There were dangers ahead, however, which threatened the very life of the young establishment. Mother Bourgeoys, from the moment that she saw the possibility of

founding a teaching community, was quite fixed in her idea that it should not be cloistered. The determination was novel in conventual legislation, and it met with no little opposition from some of the clergy, notably, Bishop Laval, and after him Bishop St. Valier, both of whom tried to persuade her that she should allow her foundation to be merged into that of the Ursulines of Quebec.

Mildly, humbly firmly, yet hopefully, the far-seeing Foundress clung to her resolve of a Sisterhood with no visible mode of enclosure. With due respect for the opinions of the Bishops, but with an assurance bordering on inspiration, she answered their objections one by one, making the strong point of her final argument the fact that the Blessed Virgin herself was never cloistered, and that in imitation of their heavenly Mother whom they loved to call their Foundress and perpetual Superior, the Sisters of the Congregation sought freedom in the outward exercise of zeal for God's glory and the sanctification of the children confided to their care—liberty to go and come as missionary teachers in all parts of the colony. The discussion closed with a winning clause for the uncloistered Sister. The worry of the incident just narrated, however, was only one trouble among a hundred whose shadows darkened the pathway of the intrepid Foundress in her endeavors to obtain ecclesiastical approbation and state recognition for her Institution. Two more voyages to France, one in 1670, the other in 1680, the first to solicit *patent letters* from Louis XIV, the second to confer with Bishop Laval on matters pertaining to the Rules of the Congregation, were undertaken with a virility of spirit which held out in patience during the long waiting at the French Court, and likewise caught a gleam of hope shining through the disappointment caused by Bishop Laval's unfavorable answer.

Material trials, many and disheartening, also fell upon the young institution. A more commodious house,

built on the site of the old stable, was totally destroyed by fire in 1683, and two Sisters perished in the flames. The restraints of extreme poverty were sorely felt, bringing the community more than once to the verge of starvation; and the incessant struggle bound up with the very means of subsistence in the unresourceful newness of the country, for years remained a factor difficult to eliminate from the large total of colonial discomforts.

The wonder is that any headway at all could be made in the development of the Congregation against the formidable hindrances of those unsettled times. Yet when Mother Bourgeoys passed from earth on the twelfth of January, 1700, she left eight houses scattered along the St. Lawrence from Montreal to Quebec, and a contingent of some eighty Sisters to carry on her work. Her unselfish efforts had been blessed beyond all expectation. On the 7th of December, 1878, Leo XIII declared her Venerable, and a little less than two years ago, Pius X ratified the judgment of the Congregation of Rites at the close of the process proclaiming the heroic quality of her virtues. No higher eulogy of the venerated Foundress and her work will ever be written than that which Rome gave to the world in the Decree of June 19, 1910: "Through her invincible courage, her toils and her travels, she may be said to have reproduced in living traits, the life and methods of the great Apostle Paul." Is not this the very climax of praise? The lowly Marguerite compared to the towering Paul!

As we look back across the gulf of years since the death of the Venerable Mother—two centuries and more—spanned by the administration of twenty-five Superiors, successors of the heroic Foundress, the truth of the proverbial "trials and tribulations" of God's blessing on anything undertaken for his sake, finds forceful verification in the annals of the Congregation.

"Wars and rumors of wars" epitomize the political

history of the French and English colonies in America for the greater part of the eighteenth century. The peace of convent walls was not respected. The school founded in 1732 by the Sisters of the Congregation at Louisbourg, a French fort on Cape Breton Island, was particularly unfortunate. At the taking of the place by the English in 1745 and again in 1758, the Sisters and their students experienced the horrors of a siege and were finally transported to Rochelle, France. The next year, during the Wolfe-Montcalm campaign at Quebec, two convents were burned and a third pillaged. This last was looted a second time in 1775, and a part of its walls battered by American soldiers in the train of Montgomery and Arnold.

In the meantime, what was going on at Ville Marie? All was not peace in the old French colony, notwithstanding the signing of the Treaty of Paris in 1763. The material war was over, but English bigotry sought to cramp the action of the Catholic Church in Canada by killing the Catholic schools, and as means to that end, Sir Guy Carleton forbade the Sisters to receive any postulants under thirty years of age, or to admit any candidate to religious profession without a written permission from him or his successor in the government of the Province. "When the Lord is for us, what matters who is against us," was their prayer of patience, which, with the expostulations of their friends, soon found answer in the quiet revocation of the vexatious decree.

Thus the humble Institution of 1657 lived on, and still lives on in its good work, its children multiplying and filling the land. Twice since 1683—the last time only nineteen years ago—the mother-house was swept away to the last stone by the devouring element, yet phoenix-like it has risen again in an imposing structure, the home of 207 novices and of 1,508 professed Sisters, over 1,100 of whom are actively engaged as teachers in the 130

houses of the Congregation in Canada and the United States. The statistics of December, 1911, show a school-roll of 36,346 children.

No comment is necessary, no appraisalment sought other than a "Magnificat" of gratitude to Heaven for the generations that have arisen to bless the name of the apostolic woman whose work has been sketched here. Two colleges, a Normal School, three Industrial Schools—one of them in affiliation with Laval University—over a hundred boarding schools, academies, and grammar schools are the offspring of the stable foundation of Marguerite Bourgeoys!

Full of hope and vitality, true to ideals that have stood the test of centuries, progressive in all that seeks not to sacrifice the principles of Christian pedagogy and Catholic training, the "Congregation de Notre Dame" stands among the educational forces of the land ready to do "according to His word" whatever lowly handmaid *can* do for the glory of the Master's name.

S. S. I.

Montreal, Canada.

A COLLEGE COURSE IN BIBLIOGRAPHY

It is the general opinion that books are the principal source and means of culture. Directly or indirectly, they are almost the sole means, since the personal element, which often is so great a feature in education itself, must depend upon this source for its development.

It is therefore to the library that we must go for the systematic improvement of our minds or for our mental cultivation.

In former days it happened too often that the library was only an incidental feature of the college or university. This, however, is no longer true. Notable changes in methods of instruction, the multiplication of lecture courses, the organization of debating societies, have had an excellent influence in bringing students in closer touch with the college or university library. The authorities of educational institutions recognize the real relation between the library and the college, the need of a large amount of literary material in the work of instruction and the necessity of special training in the one appointed to organize and to care for this material and to make it speedily accessible to both professors and students. But notwithstanding the careful training of the librarian, it would be impossible for him to keep informed on the enormous output of the world's printing press, were it not for numerous bibliographies giving lists of books published on almost every subject.

Search has been made with some care for a short and satisfactory definition of the word bibliography, but without complete success in ascertaining what it means to librarians and to the world at large. Some enthusiasts maintain that it is a science which comprehends all the other sciences and arts. Others, more modest, are content to define it briefly as the science which treats of the description, cataloging and preservation of books.

Two main divisions underline the general study of bibliography, viz., material and literary, according as books are regarded with reference to their form or to their content. The former concerns the book collector and the bookseller who value books on the basis of their material finish, their elegant type, ample margins, fine illustrations and artistic binding; the latter interests the literary man, the scholar. In this short paper we propose to treat only of the literary, or, as it is sometimes called, intellectual bibliography, which treats of books with reference to their contents, and their connection in a literary point of view. We shall try to show the necessity of making the study of bibliography a part of the curriculum in our colleges and universities.

Emerson, in his essay on books, demanded that every college should have a professorship of books and reading. Dr. Poole stated that the study of bibliography and scientific methods of using books should have an assured place in the university curriculum and that a wise and professional bibliographer should be a member of the faculty and have a part in the training of all the students. No one realizes better than the librarian himself the importance of the bibliographer's work. In the performance of his duties in the reading room, he sees every day that the great majority of his patrons are working at a disadvantage. To the general student the knowledge of books of common reference is very limited, and very few indeed know of the existence of special bibliographies and of indexes to serial publications and periodicals. In his search for information, the student leaves everything to chance, and as a rule, it is only after having lost a good deal of precious time in his fruitless search that he comes to the librarian for help. This is always cheerfully given, and in most of these cases, if time permits, the librarian tries to give a few general directions in the use of reference books and bibliographies. By

practical experience one may get acquainted with a number of reference books and bibliographical works, but experience has shown that nothing can fill the place, in this matter, as in many others, of a regular course of study.

To Mr. R. C. Davis, librarian emeritus of the university of Michigan, we owe more than to any one else for giving an impetus to this movement. As far back as the year 1881, he succeeded in having a course of bibliography and reference works made part of the curriculum at Ann Arbor. This example has been followed since by Brown University, Dartmouth College and many other educational institutions. At Yale University, a course in bibliography of history is required of all students before further courses in history can be taken. The course has proved to be an excellent training for later college work. It develops the habit of work, and gives a training in the independent use of books; in one word, the student receives good mental equipment for the proper treatment of any subject. During the connection of the Library School with Columbia College a complete library education was obtainable in connection with the college course.

It is singular that universities should have neglected this growing demand for library knowledge, since the requisites for such instruction were practically already supplied; and while in certain ways the training of librarians verges on the technical, yet in others it is far more academic than many of the branches taught in universities. That professors are in favor of such a movement, there can be no doubt. For a number of years back, in nearly every college and university they have had appended to their courses of lectures on various subjects, more or less bibliographical information; they realized that without suggestions of this sort the student would be puzzled to know how he should go about the work prescribed by the professor.

If the study of bibliography is of comparatively recent date, it has, however, already made rapid progress. Most books published within the last few years contain a bibliography of the treatises consulted in the preparation of the work. Today, an encyclopædia without a full bibliography accompanying each article is considered of little value. A number of editorials in magazines have highly praised this feature in the Catholic Encyclopædia. Owing to these excellent bibliographies in books and encyclopædias the reader finds, not only the facts, but also the sources from which the facts are drawn. He can go back to the sources which he may perhaps interpret in a different way, or at least consult them to confirm or upset the conclusions of the author.

Enough has been said to show that bibliography ought to be made part of the curriculum in every college and university not only as an important factor in research work, but also as being part of a liberal education. It is not necessary that the student should learn the contents of the most useful books, but he should know their existence and what they treat of. He should know what are the most important reference books which will answer not only his own questions, but also the many inquiries put to him by less favored associates who regard him as an educated man.

The interest shown by the literary world at large for bibliography is another proof of its importance. National and international societies have been formed all over the world for the advancement of bibliography. The Société Bibliographique of Paris deserves here special notice for having been the first to enter the field. It was founded in 1861, and aside from its regular bulletin, it publishes a universal bibliography—*Le Polybiblion*. Of this publication, two parts appear each month, one literary and one technical. The latter includes a bibliography of new works published not only in France, but also in foreign

countries, summaries of the principal periodicals, French and foreign, and of the publications of learned societies. But even societies, if private, seem hardly equal to the task of bibliography making. For this reason, those interested in the progress of bibliography have looked to the state for assistance. Thus national and even international bibliographical societies have been organized within the last quarter of a century. The foundation of the "Institut international de bibliographie" at Brussels in 1895, is the most important step in this direction.

An excellent idea of the work done by this institute can be formed from the proceedings of its second meeting in 1897, when the following resolutions were adopted:

1. The International Bibliographical Conference recognizes the necessity of giving the work of bibliography an international organization. . .

2. It congratulates the Belgian government on the valuable encouragement which it has given to bibliographical science during these last two years. It associates in these congratulations the following Swiss authorities: the Federal School Board, the governing council of the Canton of Zurich and the Town Council of the City of Zurich. . .

3. The Conference adopts the principle of special and critical bibliographies as supplementary to the Universal bibliographical index;

4. Recognizes the usefulness of forming national branches within the International Institute of Bibliography;

5. Urges learned societies and editors of periodicals to send every month on separate slips to the national secretaries of the International Institute of Bibliography a table of contents of the periodicals published under their editorship, for the purpose of rapidly compiling the Universal Bibliographical Index.

6. Expresses the wish that in advanced courses of study greater weight should be laid upon bibliography.

7. Expresses the desire that an agreement should be reached in the several countries between the associations of publishers, booksellers, librarians and the International Institute of Bibliography or its national sections for founding Library Schools;

8. Commissions the officers of the International Institute of Bibliography to appoint a committee of specialists in various countries for the purpose of establishing an international code of rules to be followed in compiling bibliographical notices;

9. Commissions the officers of the International Institute of Bibliography to form a committee for the purpose of studying the most practical and economical methods of printing bibliographical cards.

10. The assembly continues the officers of the International Institute of Bibliography in their functions until the next conference.

During the few years which have elapsed since these resolutions have been adopted, most of the wishes expressed in these resolutions have been realized. To mention only our own country, we may well be proud of the number and high standard of our library schools. The plan suggested by J. Thomson in 1902, for a bibliographical society of America, has also been realized.

The division of bibliography in the Library of Congress, cannot be too highly praised for the work done during the last fifteen years. Were it not that everybody in the library world understands the importance of bibliography, such progress could not have been made within a few years.

But the reader may ask what is to be the scope of a practical course of bibliography for the college man. Such a course having passed its experimental state in universities where it has been given for a number of

years, it will be sufficient to mention here the topics which may make up a course of about 30 hours a year. Two or three lectures on reference books may be followed by a short history of printing and the material side of the book as well as on the history of libraries.

As for the description of bibliographical works, the following division may be adopted:

1. Bibliographical history.
2. Bibliography of bibliographies.
3. Universal bibliographies (general catalogues, encyclopædias, incunabula, anonyms and pseudonyms).
4. National bibliographies (trade bibliographies).
5. Bibliographies of special subjects or authors.
6. Indexes to periodicals and serial publications.

In the study of these six classes of bibliographies, the professor of books, as Emerson calls him, will:

1. Introduce the student to the principal bibliographers from the earliest one, Richard de Bury (1381-1445) to those of the present day.

2. Among the many bibliographies of bibliography he will point out the different features of each and indicate those which may be consulted with profit in preference to others.

3. Concerning universal bibliographies, the student will become familiar with the best printed catalogues such as those of the British Museum, the national library of France, the Peabody Institute in Baltimore, the Surgeon General's in Washington, etc. He also will be given instruction on the use and relative value of encyclopædias containing bibliographical references. For rare books and incunabula a description will be given of Brunet's *Manuel du Libraire*. . . Hain's *repertorium bibliographicum*. . . Panzer's *Annales Typographici*. . . etc. A study of Barbier, Quérard, Weller, Cushing, etc., will teach him to find the real author of anonymous books and of books signed by pseudonyms.

4. As for national bibliographies, they will be described by countries. Trade bibliographies, which are the best guides for finding author, title, place and date of publication and price of books, will be carefully studied.

5. In the study of bibliographies of special authors or subjects the student will be especially taught how to make such bibliographies in connection with his own work.

6. Besides Poole's index, the readers' guide to periodical literature, and other general indexes to periodical literature, periodicals and serials containing excellent monthly or quarterly lists of bibliography on certain subjects will be studied carefully. We feel confident that such a course in bibliography and reference works will enable the student to conduct an original investigation with ease and pleasure and thus we may hope that the student of today will be the scholar of tomorrow.

JOSEPH SCHNEIDER.

THE EMPIRICAL MOVEMENT IN EDUCATION

Every teacher knows by experience that the most important subject he has to study is the mind of his pupil. In fact, the best fruit of "experience" is the insight it gives into the mental processes of the child and their development. At the present day it is hardly conceivable that a teacher would be content with "setting tasks" and "hearing lessons," regardless of what might be the needs and capacities of the pupil. The common sense which obliges the parent to make allowances for the child's peculiarities, lays a similar obligation on the teacher. Even without the enthusiasm of a Pestalozzi or the elaborative skill of a Herbart, one readily understands that education must adjust itself to the nature of the mind and its growth and hence must be based on psychology.

But psychology itself is a growing science. Within the last fifty years especially, it has put forth new branches, each embodying a method of its own. And of the various methods which have thus come into use, the most ambitious, if not the most fruitful, is the experimental. This was intended to serve as a means of analyzing the mental processes with greater caution and exactness than was possible by the earlier method of introspection. It goes into the minute details of the mind's activity, studies them in their relation to physical and physiological phenomena and seeks to formulate its results in statements that add somewhat to our knowledge of the mind. But it does not, in its own proper sphere, aim at any practical application. If it ascertains by careful experiment how memory behaves or attention varies, it does not undertake to say how memory or attention should

be developed or how any of the numerous problems which the schoolroom offers should be attacked and solved. This has all along been the position of those at least who insisted on the purely scientific character of experimental psychology; and some of its ablest representatives have spoken quite frankly in this sense to teachers who, with more zeal perhaps than wisdom, expected the laboratory to smooth out all their difficulties and supply them with an unfailing method.

On the other hand, it was pointed out that the conclusions reached by experimental psychology, valid as they may be for the adult consciousness, do not, without modification, hold good for the immature mind. The fact of development, with the changes it involves, must be taken into account. An idea, for instance, that is presented in abstract form may be readily taken up and assimilated by the adult, whereas, it would be meaningless for the child; and what rivets the attention of grown people may have no such effect in the schoolroom. The psychology, then, that the teacher needs is the psychology of the child, just as a child, not as a diminutive man.

It is, of course, obvious that much can be learned about the child by observation; indeed, it is to this means that we owe about all the knowledge we have of the mind in its earliest stages. There is always, to be sure, the difficulty that we have to interpret as best we may the manifestation of the mind that does not as yet express itself in language, while the acquisition of language is a process that calls for serious investigation. But for that very reason, it is clear that observation must be made as accurate and systematic as possible. It must go beyond the casual noting of what the child does and apply methodically arranged tests. In a word, the study of the child must add experiment to observation, and thus turn to advantage on the practical side the methods employed by experimental psychology for the purposes of pure science.

The foregoing considerations outline what may be regarded as the logical aspect of the empirical movement in education. They have encountered criticism in different quarters, and they may still need revision before the movement can be fully justified. But the movement itself has gone forward and it is now taking on a significance which our teachers cannot afford to disregard. Whatever value one may attach to the results so far obtained and whatever promise of better things may be held out, it is surely of interest to survey the progress of the movement and to indicate its principal features.

THE EARLIER PHASES

It is always hard to point out the precise beginning of any movement. To this rule, the empirical movement in education is no exception. We in America have been familiar with it for some years. It has taken on larger proportions in our country than anywhere else on the entire globe. But we do not know when the first attempt was made to collect facts bearing upon educational problems, and to solve those problems by observation and experiment. Though histories of education abound, there is as yet no history of experimental pedagogy.

Since so little has been done it would be rash to assign any date or even period as the absolute starting point of this empirical movement. However, there is some evidence to show that investigators began to collect pedagogical data in the latter part of the eighteenth century. In 1767 a Berlin magazine published a translation from the English on "The Value of the Investigation of Human Understanding." In this article, a desire was expressed to have "a complete and continuous history of all that transpired in the soul of a child from its very first sensation."¹

¹Retranslated from Th. Fritsch, *Zeitschrift für pädagogische Psychologie*, 1910, XI, p. 150. He quotes from the *Gesammelten Schiften, und Nachrichten für die Liebhaber der Aertzneywissenschaft, Naturgeschichte und die angenehmen Wissenschaften überhaupt*, 1767, III, p. 595.

The attempt was made to fulfill this wish, and even at that time several histories of children were published, and more than one educator attempted to avail himself of the new avenue that had opened up in child study. The empirical study of the mental development of the child thus antedated the origin of Experimental Psychology itself, which did not commence until the first part of the nineteenth century. This movement, however, was doomed to die out. It did not revive until the nineteenth century. In 1876, Taine published his "Notes sur l'acquisition du langage chez les enfants et dans l'espèce humaine."² This occasioned the publication in 1877 of Darwin's "Biographical Sketch of An Infant."³ The systematic work of Preyer made child-study a branch by itself, and to-day it has almost attained the rank of an independent science.

The early empirical movement in pedagogy came speedily to an end because it was inaugurated out of due time. An empirical educational psychology supposes a certain development of experimental psychology. Furthermore, it needs—at least *de facto* in its development it has leaned upon, the science of statistics. In the eighteenth century neither of these sources of subsistence was available. In the nineteenth century, however, the science of experimental psychology commenced its course of development, and only toward its close did the mathematical handling of statistics reach such perfection as to allow a fruitful application to the data of the school-room.

About the time that conditions were ripe for the natural birth of a new empirical movement, the attempt was made to force the development of an experimental pedagogy. This movement centered, in the main, around

²Revue Philosophique I, 5-23, translated in Mind II, pp. 252-259.

³Mind, 1877, II, pp. 285-294.

the work of G. Stanley Hall. The questionnaire method was pressed into service and yielded an abundant growth, but little fruit in the harvest. This had been used with some success by Galton and Ribot in their studies of the types of mental imagery. It has since been considerably abused. Lists of questions, some of which seem to have been prepared without due consideration and reflection, have been sent broadcast, and great masses of material collected. Nothing that a man or child can do or think about is excluded from the field of the questionnaire.⁴ Furthermore, the use of the method is open to all. No special training is required. Anyone can turn out a bulky piece of "research," and all sorts of workers have lent their aid to the accumulation of this material. Much of it affords interesting and suggestive reading. It helps at times to a better understanding of problems to whose solution we have no other avenue of approach. Frequently, however, the questionnaire studies simply bring together a mass of statements of such doubtful interpretation that they cannot be used for the solution of the question on which they bear. The material that has been gathered as a result of these questionnaire studies will in all probability contribute but little to the future synthesis of experimental pedagogy.

Fortunately, the success of the empirical movement in education has not depended upon the fate of any one method of research. Methods have been supplied it in abundance by experimental psychology. Through the use of these methods there has grown up—mainly within the last ten years—what is now being termed the science of experimental pedagogy.

WHAT IS EXPERIMENTAL PEDAGOGY?

The name experimental pedagogy would indicate that

⁴E. g. an article in the *Pedagogical Seminary*—"How children and youth feel about Clouds." 1902—IX, pp. 460-506.

it is an attempt to apply experimental methods to educational problems. This is indeed true, but it is not the whole truth, for experimental pedagogy makes use not only of experiment but also of observation. The difference between experiment and observation is simply this: in observation we make use of data just as they may happen to transpire without any effort on our part to control the course of events. In experiment, however, we observe events under conditions which we can and do control. An example of the former kind of work is given in the great mass of observations that are now at our disposal for the study of the early development of the child. Studies of correlation of mental abilities based upon teachers' marks also belong to this method of observation. Whereas, when special tests are made⁵ and we bring children into more or less artificial conditions in order to study them, we resort to experiment. Both of these methods have been used extensively. Experimental pedagogy therefore must be understood not as confining itself to research by strictly experimental methods, but as including within its sphere every empirical study based upon facts with which the educator may be concerned.

THE MOVEMENT IN AMERICA

The interest in experimental pedagogy is by no means limited nor is it on the wane. In our own country it has been specially lively at Columbia University. The earnest attempt to bring together in a text-book the results of experimentation in the field of pedagogy was made by Edward Lee Thorndike, who published in 1904 his "Educational Psychology." He himself must have real-

⁵E. g. The Studies of Lobsien and Netschajeff on the development of memory—*Ztschft. für Psychologie*, 1902, XXVII, pp. 34-76 and 1900, XXIV, pp. 321-351.

ized the immature character of this work, which was, no doubt, intended as a manual for his classes. In spite of its tentative character, the work marked a great advance over previous educational psychologies, and even to-day it has not been supplanted by any other work in English. It was an attempt to apply to the problems of education the results of observation and experimentation and to exclude from consideration all questions that could not be treated in this way. The scarcity of experimental data renders this early attempt at a synthesis merely a suggestion of what can be done and how to do it, rather than a collection of reliable and well-founded conclusions. Since then Columbia University has been one of the centers of the empirical movement in education. While other branches of educational science have not been neglected, Columbia University has been very active in the prosecution of statistical and experimental research.

Another line of development has been taken at the University of Pennsylvania. It is sixteen years since the foundation of the Psychological Clinic by Professor Lightner Witmer. It grew out of the psychological laboratory. In 1889 Miss Margeret Tilden Maguire, Principal of a Philadelphia school, brought to the Professor of Experimental Psychology a practical problem. She had a boy whom no one could teach to read, and she took him to Professor Witmer to discover the reason. It was found that the child's vision was defective and therefore he could not see what was being pointed out to him. The remedy for this defect was very simple, and when it was applied, the child soon learned to read. Had it not been discovered, the boy would have been relegated to the ranks of the hopelessly defective, as, no doubt, many a child has been in the past, and will be in the future, for want of a few simple tests. Out of this incident grew the Psychological Clinic, though it was not founded until

1896. Now, every backward child in Philadelphia is sent to the University Laboratory, where his case is diagnosed. Courses for teachers are given at the University on the mental defects of children, and a Doctor of Medicine lectures on the ordinary diseases of children and the hygiene of the school.

Another line of pedagogical work, based on the questionnaire method of research, has been already mentioned in connection with the name of President G. Stanley Hall at Clark University. He himself thus epitomizes^e the work that he has done:

"It is now nearly nine years since the first child study questionnaire was printed at Clark University. Now over one hundred have been issued and over one hundred fifty books and articles entirely or in part, based on returns from these questionnaires have been published.

* * *

"At first child study passed through a period of criticism such as few new scientific movements in the modern world, save evolution alone, have had to sustain. It had, too, a host of camp followers who had little conception of its meaning and no idea of its severity of scientific method, and who offered many very vulnerable points of attack. Some four or five years ago when the critics were loudest and most aggressive, many superficial observers thought the movement dead. But it has steadily spread to department after department. In insanity it has given us the new studies of dementia praecox; has almost recreated the department of juvenile criminology; furnished a new method for studying the most important problems of philology (as illustrated in the one sample bibliography on this subject, appended:) has revolutionized and almost recreated school hygiene; made adolescence, a strange word ten years ago, one of the most preg-

^eAm. Journal of Psychology, XIV, pp. 96-97.

nant and suggestive for both science and education; given us the basis of a new religious psychology, and laid the foundation of a new and larger philosophy and psychology of the future, based not on the provincial study of a cross-section of the adult mind, but on a broad genetic basis."

These three tendencies constitute the main elements of the empirical pedagogical movement in America. They have been taken up by many of our American laboratories and do not of course belong exclusively to the Universities mentioned; but these Universities are quite properly associated with the three tendencies we have indicated.

IN FRANCE

It is not surprising that in France, the home of pathological psychology, the development of experimental pedagogy should have progressed along the lines of the study of defective children. This fact has been due not merely to the trend that the study of psychology itself has taken, but also to the small number of French investigators who have entered this field. They have not been sufficiently numerous for an adequate development of pedagogy along the lines most natural to French psychologists. Consequently work in other lines has not shown any significant development. If the work of M. Binet had not been done, there would be very little to report. However, in the early days of the movement he seemed to look forward to a more extensive development. In the advertisement to the "*Bibliothèque de Pédagogie et de Psychologie*" (published under the direction of Alfred Binet), there appeared the following prospectus: "The Library of Pedagogy and Psychology is destined to make pedagogy profit by the recent progress of Experimental Psychology. Properly speaking, it is not a reform of

the old pedagogy that it is going to attempt, but the creation of a new pedagogy having a scientific basis. The old pedagogy in spite of good points of detail should be entirely suppressed, for it is afflicted by a radical vice. It is made of show (*chic*), it proceeds by gratuitous affirmations, it replaces facts by exhortations and sermons. The term that best characterizes it is verbiage. The new pedagogy should be founded upon observation and experience. It should be, above all, experimental in the scientific sense of the word. This library will demonstrate the necessity of experiment in Pedagogy and will pass in review the different pedagogical questions, always making use of the experimental method." (Translated from the cover page of *L'Etude Expérimentale de l'Intelligence*, Paris, 1903.)

Some of these problems have been reviewed, but we still await from France and from the rest of the world the experimental data that will suffice for the foundation of a complete pedagogy. In France great progress has been made in dealing with defectives. Up to 1898 researches were carried on only at the Sorbonne.⁷ In that year the University of Lille founded a pedagogical laboratory. This was placed under the direction of M. Lefèvre who contemplated "not merely a school where students come to be instructed in truth already discovered, but a work-shop in which we shall busy ourselves with formulating and solving a vast number of problems connected with the psychology of childhood and its immediate application to pedagogy."⁸

In 1905 M. Binet extended the work of the Sorbonne by establishing a laboratory of Experimental Psychology at a primary school in Paris. In 1908 he published in

⁷Cf. for this and following statements an article by C. Vattier: "Experimental Pedagogy in France." *Journal of Educational Psychology*, 1910, I, pp. 388 sqq.

⁸Bulletin de l'Université de Lille, Novembre, 1898, cited by Vattier, l. c.

the "Année Psychologique" his scale for measuring intelligence and retardation, the result of some years of experiment.⁹ This scale is now being used to a large extent in American schools for defective children.

IN GERMANY

In Germany experimental pedagogy has been looked upon with suspicion by the universities almost up to the present day. As late as 1906 W. A. Lay, writing of the progress of this science and enumerating the various laboratories in Europe, had to say of his own country that "the German Empire—which first possessed a pedagogical chair in Jena, and as yet possesses no other, is far in the background." (*Zeitschrift für experimentelle Pädagogik*, 1906 II, p. III.) Nevertheless, the most important contribution to the science has come to us from Germany in the "Vorlesungen zur Einführung in die experimentelle Pädagogik" of Ernest Meumann (Leipzig, 1907).

Meumann gave to the psychological laboratory of the University of Zurich a strong pedagogical tendency. In spite of geographical limits, his work is most properly mentioned in a consideration of the development of pedagogy in Germany. He himself writes of his first inclination to this line of work, as follows: "I first conceived the idea of an experimental pedagogy in the last semester of my activity as assistant in the Psychological Institute at Leipzig—without any influence from without. And in my first experimental pedagogical publication (*Deutsche Schule*, 1903) I knew almost nothing of kindred movements among teachers."¹⁰

⁹For a brief account of this see: Edmund B. Huey: *The Binet Scale for Measuring Intelligence and Retardation* in "Journal of Educational Psychology," 1910, I, pp. 434-444.

¹⁰Preface to his *Vorlesungen zur Einführung in die Experimentelle Pädagogik*, p. x.

In Zurich Meumann and his pupils carried out an extensive experimental investigation of memory and the technique of memorizing. This work was put together finally in his "Ökonomie und Technik des Gedächtnisses" (Leipzig 1908). His lectures on Experimental Pedagogy do not profess to be a synthesis of the present work in this field, but as a matter of fact they are. They give a very good idea of the work that had been done up to the time of their publication, and they show where much work is possible and greatly needed.

Though the German universities looked askance at the young science of Experimental Pedagogy, the movement was very active. It was taken up in various cities by associations of teachers. Regular courses were given. University professors were asked to lecture before these associations, and it was even attempted to carry on research work independently of the universities. A temporary setback to the cause was the refusal of the universities of Würzburg and Munich to appoint professors of Pedagogy. (Cf. an editorial by Meumann in "Zeitschrift für experimentelle Pädagogik," 1908, VI, pp. 216-220.) A decided triumph has come, however, in the foundation¹¹ of an Institute of Experimental Pedagogy and Pedagogical Psychology at the University of Leipzig under the direction of Professor Meumann.

Besides Germany, France and America, many other countries have awakened to the necessity of the study of experimental pedagogy. In giving a brief resumé of the history of this science in his "Experimental Pedagogy," M. Claparède deals with its development in America, England, France, Germany, Belgium, Holland, Italy, Austria, Hungary, Russia, Poland, Bulgaria, Servia, Roumania, Norway, Denmark, Spain, Argentine Republic, and Switzerland. The movement therefore is no

¹¹Zeitschrift für päd. Psychol, und exp. Päd. XII, p. 67.

longer local; it is international. The problems that have been taken up cover a wide field of research. The development of the child physically and mentally, his dependence upon ancestry and environment, the measurement of his abilities, the methods of teaching the various school subjects, the correlation of studies, all these and similar problems are now the objects of empirical investigation. In the future, their treatment can no longer be adequate unless the facts of experimental pedagogy receive due consideration.

THOMAS V. MOORE.

SURVEY OF THE FIELD

One of the most hopeful signs of the times in the educational world is the growing recognition of the need in our high schools and colleges of a reform which will bring them into closer adjustment with the life of our day. In the fever of discontent which characterizes the school world of today criticism is levelled at almost every feature of school work, but the reform that is occupying the foremost place in the minds of educational leaders is in the direction of better organization and co-operation.

Many of our higher institutions of learning have grown rapidly in wealth during the past few decades. They have multiplied courses indefinitely and enriched the curriculum, but there is a notable absence of that co-ordination and system which would render the multitude of courses effective in developing the manhood and womanhood of the student body, or fruitful in that culture so sorely needed as a counterpoise to the sudden wealth which is threatening to submerge the intellectual and moral life of our people.

This result was to be expected from the rapid growth which has characterized our larger colleges in recent years. With an abundant moisture and fertile soil, the vine will run to stem and leaves instead of fruit, unless the pruning knife be applied with skill. And yet it is not so much the pruning knife that seems to be called for in this educational field as better co-ordination of the elements already there.

This problem was dealt with in many of the valuable papers presented at the last meeting of the New England

Association of Colleges and Preparatory Schools. The central problem was stated very clearly by Clarence F. Birdseye of New York in discussing the college curriculum as a preparation for vocation. He agrees with the common verdict that our colleges are at present out of adjustment to the needs of their students and to the communities which support them. He divides the history of the American college into three periods. He characterizes the college during the first period as narrowly professional; during the second period as vocational rather than professional; and concerning the third period he says, "When, about forty years ago, the laws of the natural sciences began to be worked out and scientifically applied, there came civil, mining, electrical, mechanical, hydraulic and other branches of engineering, dentistry and veterinary surgery, forestry and many other professions, which have followed the discovery and formulation of the laws which

A PERIOD OF
CHAOS

govern these particular fields of human activity and knowledge. Just here we entered upon the third and present period of chaos. The college course broke down under the strain of the enlarged vocational field and the universities increased the disorder by constantly opening new courses to non-college graduates." Mr. Birdseye claims that culture was not the original aim of the colleges and that it was only held up as an aim after they had ceased to function as professional and vocational schools. He points out that the indefiniteness of college aims is responsible in some measure for the present character of college work.

The registration of Columbia College for 1910 illustrates this recent tendency in our colleges. During the "academic year 1910-11, there were 802 students in the college proper, 547 in Barnard College, and a total of undergraduates, non-professional graduate students, pro-

fessional students, summer session, extension teaching and special students in the Teachers College of 11,171, * * * of whom only 802, or seven and one-half per cent, were in Columbia College proper, and 547, or five and one-tenth per cent., in Barnard College. * * * For this army of students about 800 instructors provide an unknown number of courses." The present college was recently described in a New York newspaper as follows: "A college is a factory for turning raw material into case-hardened athletes, kid-finished society leaders, and future members of 'Who's Who.' Its work is

THE COLLEGE TO marvelous. It can take an eighteen-year-
 THE EYE OF AN old youth with premature trousers, hay-
 OUTSIDER stack hair, and an Adam's apple like a
 plum, and in four years can work him

over into a calm-eyed football champion who looks as if he had just stepped out of a ready-make clothing establishment. It can transform a bashful boy, who turns his toes in so that they will not be too prominent, into a loud noise in a flat hat and a sore-throat necktie, who is only happy when he is stealing the wheels from under a trolley car. It makes statesmen out of cowherds, society leaders out of cowboys, half-backs out of mothers' darlings, and wise men out of high school seniors. And it accomplishes all of this without taking the material apart or using an axe on it.

"Colleges were invented a great many centuries ago, but have only become virulent during the last fifty years. Formerly a college was only a place in which to learn things in books and it was as dull as a monastery. Now it is a place in which to learn all about science, politics, lawn tennis, history of art, blocking off with the elbow, evidences of Christianity, how to keep a dance program straight, histrionics, frat house construction, trigonometry, sign stealing, French, advanced United States, physiology, eating in all its branches, baseball, gymnas-

tics, how to live on credit, matrimony, the science of making the hair stand up straight, political economy, noises—mechanical and vocal—Greek, human nature, girls, and policemen. The college student of today learns all there is to learn about all these things in four years; whereas one hundred years ago a graduate was lucky if he could read Latin and Greek at sight and could dodge hearses on the streets. Inventors boast of the great strides made by science in the last century, but science is a canal boat compared with education.”

When we have sufficiently rewarded the humorist who wrote this sketch, by laughing at his grotesque combinations, we will probably settle down to the conviction that there is altogether too much truth in what he says. Mr. Birdseye places the matter very tersely when pointing out the duty of the colleges and universities to the people who create and support them. “If any of these great institutions is to reach its true usefulness, it must formulate and make known two great ideals or goals, which will be constantly growing greater and more important. First, it ought to do one hundred per cent of its own duty of every kind *as an institution*; to exert its own peculiar moral, educational and other influences to perfection; to get the utmost return—even to one hundred per cent—upon its huge educational capital and resources, to fill its

THE INSTITU-

TIONAL MAXIMUM

own possible field to every corner. Let us call this one hundred per cent of duty and possibility of the college or university, its institutional maximum.

Any failure to reach this maximum, so far as it can be done by the very best rules and practice of any and all kinds, on the part of the institution itself, is so far a failure and a treason to the state, to the public, and to those who launched it or gave it endowment of money, of life or devotion—the grand company of noble men and women, within and without its walls, on whose sacrifices and services its present grandeur rests.

"But it owes another and distinct duty to each and every student that it enrolls, to insure, by every possible means, that he gets one hundred per cent of the mental, moral and physical development of which he as an individual is capable, at that particular time, in that particular environment, and on all the planes of the curriculum, or the community or home life of the college. Let us call this second possible hundred per cent, which the institution owes to every one whom it enrolls, its *student maximum*. As to this maximum also, in so far as the institution fails, so far as is in its power to cause each student to attain the one hundred per cent of his greatest

possible development, mental, moral and physical, cultural and vocational, on all the planes of the college life and of his future citizenship, it is its own fail-

ure, no matter how much the student himself is at fault. This does not imply the same kind or degree of development in each student, but only the kind and degree of which each was capable if the college had done its utmost for him. Nor does student maximum refer necessarily to the maximum efficiency of the individual instructors and courses, nor even to the maximum which the student might have reached if he had fully exerted himself. The duty to be expected from the college as its student maximum is far greater than any to be expected from any and all of its instructors and students; it comprehends their duty as the whole comprehends all its parts, and therefore some of its parts. For if the college has reached its institutional and student maxima, if it has done its full duty to its highest self, and to and through each and every instructor and student, it has done all that can possibly be asked of it until tomorrow or next year or the next group of individual students, which unfortunately to it are still a class. If it has honestly adopted and fully carried out the motto of its athletics and other student activities,

'team work, hard work and the best work that every individual is capable of,' the failure will clearly lie either with the material on which it works or the tools by which it sought to do its duty, or the methods by which it sought to do its duty, or the methods by which it applied them, and it will know how to avoid these faults in the future. But the improvement will be found to be almost wholly in its administration, in its team work, its co-ordination and correlation. Its five hundred courses will be five hundred processes through some five or more of which each piece of raw material shall be put to bring out the best results of which he was capable then and there. The important question is not 'did Smith get a sixty per cent diploma from the Harvard diploma factory?' but rather 'Did Harvard College work out its student maximum upon Smith, and make him, every inch, the man, mental, moral and physical, that it could have made him?' "

This statement cuts straight to the heart of one of the greatest evils that has grown up in the educational field. Mr. Birdseye is speaking of the college alone, but his argument applies with equal force to the whole educational system. It must be evident to every student of the problem that when an individual institution, be it grammar school, high school, college or university, concentrates its energies on diplomas, degrees, and the number of individual courses, however large or small, that its effort is misdirected. The school exists for the welfare of the society that supports it and for the normal development of the individuals who constitute its student body. All else,—books, teachers, equipment, curricula,—are only means to these ends, and when this natural adjustment of means to ends is inverted, failure is the necessary result. Where the student is allowed to

TEAM
WORK

DIPLOMAS VS.
DEVELOPMENT

wander at will through a labyrinth of courses, nibbling here and there, and collecting credits at random, intent only upon getting together a sufficient number of credits to obtain a degree from the "diploma factory," which in moments of enthusiasm he calls his *alma mater*, he is not being educated. The best years of his life are being squandered and at the end of his college career he is turned loose upon society without that development and equipment of effective knowledge which will enable him to take his place in adult society and contribute his share to its well-being and uplift. Electivism of this character has run its course and in its extreme form, at least, is now a thing of the past, but we must not delude ourselves by the supposition that the evil has ceased to exist. In too many instances each course in a college is given by an instructor who does not hold himself in any way responsible for the conduct of the students except in so far as he may be able to obtain from them satisfactory exercises and creditable examinations at the end of the course. Team work is still sadly lacking in many of our institutions, and this is particularly true of some of our larger institutions.

Mr. Birdseye asks some very pertinent questions, to which our colleges should strive to give satisfactory answers. "It is easy to see the application of these maxima to our subject. As to its institutional maximum the college will ask how far will the cultural or the vocational in its curriculum enable it to reach one hundred per cent of its greatest institutional duty, in the light of its field and its capital of men, money and otherwise. As to its student maximum it will ask what can it draw from its treasure house, cultural or vocational, to tempt, coax or drive each student to attain the highest goal which he could reach there and then, as a strong and cultured problem solver. This is the stand-

DIPLOMA
FACTORIES

point from which the Tiffany Company examines, polishes and sets its jewels; why not the college? This is the theory of every manufacturer—to get the highest possible results out of his raw material. Why not the theory of the college? This is the theory of the college coach, to make each athlete ‘do his damndest.’ What right has any college to adopt a lower student maximum, and be content to be officially a mere diploma factory?”

It is the duty of each educational institution, on whatever grade it is working, to endeavor by every means in its power and by the aid of what help it can obtain from without, to secure the best possible team work from its faculty and to see to it that this work is in the right direction.

But when all is said and done that could reasonably be demanded of the individual institution, there still remains a similar problem to be solved for the educational

TEAM WORK
IN THE
EDUCATIONAL
SYSTEM

system as a whole, and this problem is immeasurably difficult, owing to the fact that each educational institution is more or less independent and that it seeks to work out its own problems in its own way. It is a matter of no little difficulty

to secure among these institutions good team work, and yet good team work is just as essential here as it is within the narrower limits of the individual school. If, in a college, the faculty be divided up into several groups, each one of which strives for the realization of its own peculiar ideals, good team work in the college, as a whole, would be impossible. If the instructors in the Department of Letters should choose to look with disfavor upon the sciences and the vocational subjects and refuse to co-ordinate their work with that of the other groups of instructors, the team work of the college would speedily be at an end. And similarly if the grammar schools are animated by one ideal, the high schools by another, and

the colleges by a third, and each should pursue its work without reference to the others, the want of coördination and adjustment between these various institutions cannot fail to work mischief in the development of the students who must pass through them in succession.

Moreover, a large number of our pupils are compelled to move from school to school in the same plane, for our people are not static; our families move from town to town and from state to state in search of suitable employment, or for other reasons. If the high school in one state is not conducted on the same lines as those of another, the pupil, in being transferred from school to school, suffers in many ways. Team work in education, in the largest and fullest sense, pertains to the system as a whole, no less than to each individual school within the system. But it is obviously difficult to secure proper coördination among the various schools scattered widely throughout the country which belong as integral parts of the same system. This problem, however, is receiving the earnest study of educators in all parts of the country, as may be seen from the various schemes of affiliation, articulation and standardizing of high schools and colleges which are now being urged in all parts of the country.

The insistence at present seems to fall upon the proper articulation of high school and college. At the Boston meeting of the National Educational Association in 1910, a committee of nine was organized to study the question.

HIGH SCHOOL AND COLLEGE EDUCATION	Each of the nine states, from Massachusetts to California, was represented on the committee. The report of this committee was discussed in a previous issue of this <i>Review</i> . The report was adopted by a large vote in the secondary department of the meeting of the National Educational Association at San Francisco last July. The discussions on the following day
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by the national council of the National Educational Association showed that all of the speakers were in practical accord with the provisions of the committee's report.

Clarence D. Kingsley, chairman of the committee of nine, concluded his discussion at the recent meeting of the New England Association of Colleges and Preparatory Schools with the following statement: "There are evidences on every hand that many colleges that were recently indifferent to the complaints of the high school are now beginning to recognize that strong colleges presuppose strong high schools, and that the high school to be strong must discharge its duty to its own community. Not the least in the forces making for reconstruction is the demand felt within the college itself for courses that offer new forms of service." Throughout all the recent discussions on this subject the main problem is seen to be the reconciliation of three distinct aims in the work of the high school and college, viz., the good of the community, the needs of the individual student, and the part which the courses play in the larger educational process. A certain freedom and plasticity must characterize the high school curriculum if adequate provision is to be made for the needs of the community supporting the school in the direction of vocational studies. On the other hand, if the needs of those students whose endowment gives promise of higher service are to be met, the high school curriculum must offer opportunity for a sound preparation for more advanced studies leading to college and to professional schools. To meet this situation it would appear that the college should also broaden its scope and stand ready to give full recognition to good work accomplished in the high school along lines other than those which lead directly to its portals. This, of course, will necessitate an intelligent adjustment between the high school and the college curricula.

For example, some colleges at present demand four years work in Latin as an entrance requirement. Such a requirement, however, would make it impossible for a student who did good work during the first two years of high school in science, mathematics and modern languages, with a view to leaving school at the end of the high school period, to change the direction of his work and enter a classical college without a loss of two years. Whereas, the college might well afford to accept two years Latin training where there was good development in other directions and allow the student to take four years of Latin in college instead of the two years that is now given by such colleges; for in this case the student would be able to present two units of college work in mathematics or modern languages in lieu of the two units of Latin which he had failed to secure in his high school course. The advantage of such an arrangement in our Catholic high schools and colleges is obvious, since it would allow a student who discovered his vocation to the

INTERDEPENDENCE OF HIGH SCHOOL AND COLLEGE priest-
hood at the end of his second year of high school work to pass up through college without loss of time. The high

school must be efficient within its own sphere of action, but as a part of an educational system will fail in its duty if it does not recognize its obligations to the whole problem of education. "Conversely, the college cannot organize its work without reference to its natural constituency. That natural constituency comes from the high schools and preparatory schools, and it is of vital importance to the college that the course of study of these high schools should be organized to the highest possible level of efficiency. The contribution of the college to this better organization of the high school will not be complete if the college makes an effort to deal in an external way with this problem. The college should articulate itself as fully as possible with all the different

departments of high school work. The college should devise methods, and our administrative officers carry out the devices which will make it possible for us reciprocally to examine the work of different institutions with the greatest possible objectivity. * * * * We ought to substitute scientific methods of determining the relations between high schools and colleges for the relatively primitive methods that we have employed in the past. We have undoubtedly thrown too much responsibility on the individual student. We have regarded the student who did not succeed in college as responsible for his failure. We have not been prepared to assume the responsibility which belongs to us for not preparing him for the transition from high school to college. Any scheme of admission which will bring to the consciousness of both colleges and high schools their mutual interdependence and will give to each of these institutions the strongest possible stimulus for development within its own sphere, and the largest possible assistance in its treatment of its constituency, ought to be welcomed, not merely because it frees us from difficulties that have existed in the past, but because it opens up new possibilities of co-operation and improvement, and because it promises, as does all intelligent adjustment, increased efficiency and economy.”*

While the country at large is working on this problem of standardization and articulation of high schools, colleges and universities, our Catholic educational institutions cannot afford to remain inactive. If closer co-ordination among our educational institutions is not secured, the chief aims of Catholic education will be defeated and our individual schools, weak in their isolation will be compelled by public opinion and by force of circumstances to articulate them-

ARTICULATION
IN CATHOLIC
SCHOOL SYSTEM

*Charles H. Judd, *Education*, January, 1912, p. 277.

selves with the state system, which would mean that they will sooner or later come to be animated not by Catholic ideals, but by the ideals of the school system that fails to make room for God or for the teaching of religion and thus the *raison d'être* of such schools would cease to exist.

The recent letter of Our Holy Father makes it plain that he expects the Catholic University to bend its resources to the solution of this problem.

THE CATHOLIC UNIVERSITY AND ARTICULATION As the central institution of the Catholic educational system in the United States, the Catholic University should be able to assist in bringing about closer co-operation among all of our Catholic educational institutions. This it can do by training teachers for our various educational institutions, by standardizing high schools and colleges, by suggesting suitable curricula, by providing appropriate texts, by developing Catholic methods, and by affiliating with itself educational institutions of various grades.

That the trustees of the university recognize the importance of this work is manifest by the fact that they have recently developed the Department of Education in the university for the training of future teachers in the principles and methods of Catholic education and for the preparation of diocesan superintendents who will carry these ideals into the parochial system of the various dioceses. Finally, in establishing the Sisters College at the university, they have provided for the training of members of the various teaching communities of women to fill positions worthily in the faculties of the novitiate normal schools, high schools and colleges. This work is already producing splendid results in the direction of unification of the Catholic school system of the country. It is making it possible to bring about a closer coöperation among our Catholic schools of every rank.

The Catholic schools of the country are confronted

with many difficulties peculiar to themselves, but in the zeal of the teachers, in the organization of our teaching communities, and in the whole-souled devotion to truth and to the principles of Catholic education, which animate the splendid army of religious men and women who are devoting their lives to the work of Catholic education, we have incalculable resources to draw upon. The unity of the Church herself and her wonderful organization cannot fail to be reflected in the Catholic school system which she has created, and this will, without doubt, lead to the articulation and hearty coöperation of all of our schools in the great work of building up a strong and united Catholic school system, which will fulfill its mission without fail of preserving in its integrity the faith of our fathers in the generations which are to come after us.

THOMAS EDWARD SHIELDS.

THE DANGER OF EARLY SPECIALIZATION

Children Usually Manifest a Liking for Some Subjects and a Dislike for Others: To Which of These Should They be Encouraged to Give the Greater Amount of Time? Why?

There was once a boy who was famed throughout his city for his excellent eyesight. Many details could he detect which to others were visible only with the aid of a microscope. Strange to say, however, he could see with his right eye only; something seemed to be wrong with the left. Having consulted an eye specialist, he was told that there was a cataract on his left eye and that if not removed at once it would probably affect his remarkable right eye, leaving him totally blind. But his well-meaning friends argued that he had no cataract; that it was merely a natural affliction, or rather a blessing, which had existed from birth; and that he would better try to take advantage of his wonderful gift and develop it, for if an operation were performed, his right eye would probably lose its unusual power. He yielded to these convincing arguments and the result was—he is now blind in both eyes. He wished to develop the extraordinary vision of the one by neglecting the other and the consequences were inevitable, just as the specialist had foretold.

We have a similar situation in the educational world today. There is the same boy with the same remarkable vision of one eye and the cataract of dislike on the other. There is the same specialist who suggests the same remedy and predicts the probable results arising from its

refusal. There are also the same well-meaning friends, using these same arguments and, unfortunately, with the same unhappy success. A child with a liking for some subject and a dislike for another is daily being encouraged to devote more time to the subject which he likes, and to his ruin.

These well-meaning friends forget, perhaps, that the growth of the mind is a vital process. Just as the body of man unfolds from a comparatively structureless germ to its final complete structure, so the mind of man, in its unfolding and growth in knowledge, goes through a similar process from a germinal truth, accepted on authority, to a detailed truth with all its complex relations, accepted on evidence. Acquired knowledge may be dissected into its constituent members equally as well as a developed body.

And since mental growth is as vital as physical growth, we should not encourage mental deformities any more than we would encourage physical deformities. Everyone will acknowledge that the loss of one sense—for instance vision—generally tends to increase the power of one or more of the other four senses. Yet no one would for an instant be so foolish as to put a blind over his eyes in order that his sense of touch might be more highly developed. Neither, likewise, should anyone be so foolish as to encourage a child to spend more time in the pursuit of a study which he loves to the neglect of a study which he dislikes, provided always, of course, that both subjects be considered of equal importance.

For the mind is a spiritual substance (though dependent upon matter for its food), and therefore, to borrow a somewhat misleading expression, the "parts" are inseparably linked, so that an abnormal development of one of its "parts" will be attended by the abnormal retardation of the others. Consequently, the dislike for one subject will not be diminished by the encouragement

of another, nor will it remain stationary, but it will daily wax stronger until, when manhood is reached, we have not a well-balanced mind, but a mind wherein all sense of right proportion has been destroyed, a mind which is not totally dissimilar in structure to the mind commonly found in insane asylums and jails—the mind of the lunatic and of the criminal.

Yet seemingly it would be more beneficial to the race as well as to the individual, if children were encouraged to devote more time to a subject they love in preference to a subject they dislike. The individual would become more proficient in his chosen pursuit, and would in this way be better equipped to carve for himself a niche in the hall of fame and bring to a successful issue his journey through this life. The race would profit by the additional discoveries, inventions, and researches.

It would SEEM, I say, to be more beneficial to the race and the individual, for in reality the reverse would obtain. A mind trained in such a manner, not to mention the subjective reason for its unbalancing, would in its final stages require the aid of the subject thoughtlessly allowed to atrophy through dislike. For no body of truth is entirely unrelated or self-sufficient, nor even partially so, but needs the support of other bodies of truth. In neglecting one important body of truth, then, for the fostering of another, the very end intended would be defeated. And since the individual would suffer by such a course, we must concede also that the race also would suffer, for the individuals make the race.

But utility is not the end of education, although it must be considered to some degree. The purpose of all education is to develop the mind, so that it will be enabled to distinguish between truth and falsehood and accept the truth. If, then, the child dislikes one of two subjects of equal importance and likes the other, his like for the one will be sufficient encouragement for the purpose. We

should encourage him, therefore, to spend more time on the subject disliked, in order to ensure a proper balance. We should not discourage him in his study of the subject he likes. Let him develop his talent, that he may succeed in the world and may not be reproached for its abuse on the Day of Reckoning! Ay, let him develop his talent with all his might, but let him take care lest the cataract of dislike creep surreptitiously from the subject which he hates to the subject which he loves and leave him mentally stone-blind. Let him take the specialist's advice, remove the cataract and in this way develop his talent in the best possible way.

HERBERT F. WRIGHT.

TEACHING THE CHILD SELF EXPRESSION

*To what elements in his education is man chiefly indebted for his present power of modifying his environment?**

If it is a fact that "Every truly educated man is self made," an educational system to accomplish its purpose must be based upon, and must recognize as the great underlying principle in all mental, moral and physical development, the self activity of the individual.

The all important problem for the teacher—and it is one that requires life long study—is how to direct this self activity of the child into the proper channels where all the possibilities that lie latent in his soul may be brought out and realized for the greatest good of the individual, and for the betterment of mankind.

It has been said by someone that the object of education might be summed up in the single word "freedom," and indeed, it seems quite to the point when considered in the right sense. An ideal education should aim at the perfect emancipation of the whole being.

Now, if this true freedom is to be attained to, the process of education in the mind and heart of the pupil must be a free spontaneous growth. The teacher, indeed, may and should control the process to a certain extent by providing suitable material, by suggesting, and by stimulating in every laudable manner; she will help the pupil to perceive truth by leading the way and pointing it out, but the structures themselves must be built up by the individual efforts of the pupil by his self activity.

Never may the teacher force her pupils' minds into a common mould where all individuality is sacrificed, and all initiative destroyed; nor may she attempt to transfer

*Cf. Shields, *Psychology of Education*, Chap X.

to them in unchanged form the various knowledge items which she or others have formulated. It is not the power to store away such cut and dried morsels of information that constitutes real intelligence in a pupil,—even though it may enable him to answer perfectly every question in an examination—but rather the power to see truths in the light of cause and effect, to be able to trace underlying principles and to discover existing relations.

This idea is very well illustrated in the teaching of geography. According to one method, the pupil is required, in taking up the study of a country or grand division, to memorize a host of facts regarding its location, size, boundaries, surfaces, drainage, products, industries, cities, people, government, etc. To the child's mind these facts are all unrelated, and after they have been drilled upon and repeated until the teacher feels satisfied that they have been "driven home" to stay, the next country is attacked in the same laborious manner, the study which preceded not in any way lightening the burden. The exponent of a different method—by a slower process at first,—will lead her pupils to recognize the relation of climate to location and physiographic features, and the dependence of life and productions upon surface soil and climate; she will teach them to seek the basis of commercial and industrial activity in these same sources; the needs and conditions determining the location of important cities are made clear to them, and thus understanding the fundamental principles, the knowledge of one country or grand division becomes a key to all the rest. To avoid the deadening monotony of repetition in reviewing, comparisons are made; imaginary journeys taken, etc. Taught in this way, geography is an important factor in developing the intellectual powers, and aids the pupil in acquiring an independence of books and teachers.

Important as is the education of the intellect, no one

will dispute the fact that will-training is of still greater moment; but here, too, the self activity of the child must play the chief role. For the Catholic teacher, who can bring to bear on her work in the classroom the beneficent influence of religion, the difficulties are greatly lessened, as there can be no sound morality without religion. In its earlier years, the child must be guided and directed by the firm will of parent and teacher, and taught to respect their authority; but the aim of education must be to make the individual capable of self government. "As a man and a citizen he must possess lofty ideals and have the power consciously and independently to work out those ideals."

Many of us, no doubt, have at some time or other been made the painful witnesses of the sad effects produced by a too strict system of discipline—in which the children were never permitted an opportunity for the exercise of their judgment, never given the right to choose for themselves, but forced to submit absolutely to rules and regulations, even in the details of conduct, without any intelligent motive for so doing. "Their's not to question why."

The products of such a system could not be other than limp and helpless weaklings, without power of self assertion, servilely docile to the unrighteous dictation of those possessing wealth and power. Their wills were broken but not trained.

"He who checks a child in terror,
Stops its play or stills its song,
Not alone commits an error,
But a grievous moral wrong.

"Give it play and never fear it;
Active life is no defect;
Never, never break its spirit;
Curb it only to direct.

"Would you stop the flowing river?
Think you it would cease to flow?
Onward it must move forever—
Better teach it where to go."

A judicious teacher while taking every precaution to secure perfect order and discipline will avoid making many rules—and will aim to inspire her pupils with self reliance, making them feel responsible for their own conduct. She will endeavor to have the children realize that she has confidence in them, that she believes them capable of great good. To allow children to feel that they are mistrusted has a demoralizing effect upon their character.

We quote the following from Halleck's Education of the Central Nervous System. "All education, indeed, should be directed to this end, to convince the child that he is capable of good and incapable of evil, in order to render him actually so; to persuade him that he has a strong will, in order to give him strength of will; to make him believe that he is morally free and master of himself in order that the idea of moral liberty may tend to progressively realize itself."

A SCHOOL SISTER OF NOTRE DAME.

Grand Rapids, Mich.

EDUCATION AND INSTINCT

*In what respects is education superior to instinct as a means of transmitting to each individual the inheritance of his race?**

If an organism has no means of transmitting its acquired characteristics—the products of its experience—to its offspring, any improvement that the offspring may make over the condition of its parents will depend upon one or both of two factors: first, the influence of a more favorable environment in which the various functions will work together to better advantage; or secondly, the environment remaining the same, a variation that permits in the offspring a more efficient adaptation than was possible to either of the parents. Such are the conditions of progress in all the lower forms of life. But the non-transmission of acquired characteristics through the germ cell does not preclude all possibility of transmitting from generation to generation the products of experience. It only precludes such transmission through a certain channel.

For animals that come to independent maturity immediately after birth, all other channels of progress are closed. For animals, however, that are cared for during a longer or shorter period of dependence, the possibility of utilizing the experience of the parent and thus of advancing beyond the condition which the parent represents is still open.

While it is undoubtedly true that some of the higher forms below man train their young during a plastic period of infancy, it is not altogether clear that this training forms an appreciable advance over the trans-

*Cf. Shields, *Psychology of Education*, Chap. X.

mission of characters through physical heredity. That is to say, the training in itself is largely instinctive, following the same plan generation after generation, and influenced very little, if at all, by the experience of the parent.

Of course, the possibility at the very best, of transmitting experience is, in animals below man, greatly curtailed by lack of an efficient medium of communication.

It is clear then that man's supremacy (in the animal series) is due to his ability to profit, not only by his own experience, but also by the experience of others. Without this two fold capacity, man would be far below many other vertebrates and would be placed at a tremendous disadvantage in the struggle for existence.

"Every child is born destitute of things possessed in manhood which distinguish him from the lower animals. Of all industries he is artless; of all institutions he is lawless; of all language he is speechless; of all philosophies he is opinionless; of all reasoning he is thoughtless; but arts, institutions, languages, opinions, and mentations he acquires as years go by from childhood to manhood."

The new born infant is hardly the peer of the new born beast; but as years pass, he exhibits his superiority in all the great classes of activities until the distance by which he is separated from the brute is so great that his realm of existence is in another kingdom.

Having compared man's chances for progress with those of the lower animals the fundamental importance of the educative process can be forcibly emphasized.

Individual plasticity and education are so closely related to man that he is indebted to their influences for the great power that he possesses of adapting himself to a quickly changing environment and for his still greater power of adapting his environments to his necessities.

It is the work of education to build, perfect, and mod-

ify environments in the most suitable manner. Education means not only the assimilation of race-experience but the acquisition of individual experience as well. The school must provide for the child certain environments, reaction to which will give him experiences that will be serviceable to him in later life.

Education, however, is not limited to the school. Wherever one individual learns from another how to better his life, how to meet more successfully the forces, that oppose him, how to assimilate race-experience and profit by it—there an educative process is going on whether there be a school or not. And more than this; wherever one individual learns from his own experience how to adapt himself more adequately to future situations, there an educative process is going on, whether there be a teacher or not.

The education by the family up to the period of school instruction, the education by the family and by society during this period and afterward, the education of the individual in the "school experience" none of these factors can be neglected. But while one recognizes this truth, one must also recognize that the school demands the largest share of attention and study, not because it influences the child more than any other forces,—home or society or life,—but because it is more amenable to control. It is through the school that the future of the race can be influenced with the greatest certainty, therefore Bishop Spalding says, "It is the educator's business to cherish the aspirations of the young, to inspire them with confidence in themselves, and to make them feel and understand that no labor can be too great or too long, if its result be cultivation and enlightenment of mind."

A SCHOOL SISTER OF NOTRE DAME.

Grand Rapids, Mich.

THE RELIGIOUS GARB AND INSIGNIA IN GOVERNMENT INDIAN SCHOOLS

The order of Commissioner Valentine prohibiting the use of the religious garb and insignia in the Government Indian schools, issued on January 27, 1912, caused a situation to arise which was of the gravest concern to the Government institutions conducted under Catholic auspices. Although all who are interested in the welfare of the Catholic schools have been in an expectant attitude since the passage of the well-known Resolution of Inquiry (No. 216) on June 21, 1911, which was introduced in the House by Representative Stephens, Chairman of the Indian Committee, still even the best informed could not have conjectured nor confidently forecasted what things the present "controversy" has revealed.

Through the courtesy of the Rev. William H. Ketcham, Director of the Bureau of Catholic Indian Missions, who has just published a lengthy statement on the matter, we are able to present here the important facts connected with this controversy on the use of the religious garb and insignia, and dealing with the larger question of the employment of teachers of various religious beliefs in the Government Indian schools.

Commissioner Valentine's famous order was issued on January 27, and addressed to the superintendents in charge of Indian schools. It was as follows:

"To Superintendents in Charge of Indian Schools:

"In accordance with that essential principle in our national life—the separation of Church and State—as applied by me to the Indian Service, which as to ceremonies and exercises is now being enforced under the

existing religious regulations, I find it necessary to issue this order supplementary to those regulations, to cover the use at those exercises and at other times, of insignia and garb as used by various denominations. At exercises of any particular denomination there is, of course, no restriction in this respect, but at the general assembly exercises and in the public schoolrooms, or on the grounds when on duty, insignia or garb has no justification.

"In Government schools all insignia of any denomination must be removed from all public rooms, and members of any denomination wearing distinctive garb should leave such garb off while engaged at lay duties as Government employees. If any case exists where such an employee cannot conscientiously do this, he will be given a reasonable time, not to extend, however, beyond the opening of the next school year after the date of this order, to make arrangements for employment elsewhere than in Federal Indian schools.

"Respectfully,

(Signed) "ROBERT G. VALENTINE,
"Commissioner."

On Feb. 1, the President of the Home Missions Council sent to President Taft this telegram. (It should be noted that on Jan. 17, ten days before he issued the above order, Commissioner Valentine delivered an address before the Home Missions Council.)

"THE PRESIDENT, *The White House, Washington, D. C.*

"The action of the Honorable Commissioner of Indian Affairs issued January 27, relative to sectarian insignia and garb in Federal Indian schools, is to our minds so manifestly American in spirit, judicial and righteous, that we heartily approve and commend it. We did not know that such an order was in preparation. But we now express our commendation and ask that nothing be permitted to weaken its force. We desire our representatives to have a *conference with you* if you find opportunity and occasion for this.

(Signed) "CHARLES L. THOMPSON,
"President."

President Taft's letter to Secretary of the Interior Fisher appeared on Feb. 3, and was as follows:

"MY DEAR MR. SECRETARY:

"It has been brought to my attention that an order has been issued by the Commissioner of Indian Affairs supplementing the existing religious regulations in respect to the Indian schools. This order relates to the general matter which you and I have had under consideration and concerning which, at your request, the Commissioner was collecting detailed information for our advice. The Commissioner's order has been made without consultation either with you or with me. It not only prohibits the use of distinctive religious insignia at school exercises, but also the wearing of distinctive religious garb by school employees, and provides that if any school employee cannot conscientiously comply with the order, such employee will be given a reasonable time, not to extend, however, beyond the opening of the next school year, to make arrangements for employment elsewhere than in Federal Indian schools. I fully believe in the principle of the separation of the Church and State on which our Government is based, but the questions presented by this order are of great importance and delicacy. They arise out of the fact that the Government has for a considerable period taken over for the use of the Indians certain schools theretofore belonging to and conducted by distinctive religious societies or churches. As a part of the arrangements then made the school employees who were in certain cases members of religious orders, wearing the distinctive garb of these orders, were continued as teachers by the Government, and by ruling of the Civil Service Commission or by executive action they have been included in the Classified Service under the protection of the Civil Service law. The Commissioner's order almost necessarily amounts to a discharge from the Federal Service of those who have thus entered it. This should not be done without a careful consideration of all phases of the matter, nor without giving the persons directly affected an opportunity to be heard. As the order would not in any event take effect until the beginning of the next school year, I direct that it be revoked

and that action by the Commissioner of Indian Affairs in respect thereto be suspended until such time as will permit a full hearing to be given to all parties in interest and a conclusion to be reached in respect to the matter after full deliberation.

"Sincerely yours,

(Signed) "WILLIAM H. TAFT."

Commissioner Valentine revoked his order on Feb. 6 by communicating to the superintendents in charge of Indian schools the following:

"By direction of the President, the order issued in Circular No. 601, supplementing the existing religious regulations in Indian schools, has been revoked and action thereunder suspended pending a hearing to be given the parties in interest before the Secretary of the Interior. You will be governed accordingly.

(Signed) "ROBERT G. VALENTINE,
"Commissioner."

The following are some of the important facts in regard to the Government Indian schools which are now conducted or have been in the past under Catholic auspices. Upon a knowledge of these facts and the fairmindedness of the American people, the Catholic interests rely for an equitable and satisfactory adjustment of their claims.

The religious garb was first introduced into the Government Indian schools when, in 1874, the Grey Nuns from Montreal entered the United States Government Service as teachers in the Government Indian school for Sioux children which was established at Fort Totten, Devil's Lake Agency, North Dakota. This was one of the Agencies assigned to the Catholic Church by the Peace Policy of General Grant. The school was conducted as a Government school until 1877. Its status was then changed and it was placed under a contract with the Government until 1890, when it became once more a Gov-

ernment school and still remains such. At the present time eight sisters are employed in this school under a superintendent who is not a Catholic.

In 1874 the Government school of Tulalip, Washington, a Catholic Agency, was committed to the Sisters of Providence. This institution was for a time under contract and later a Government school. In 1902 the Sisters of Providence declined to serve under a non-Catholic superintendent and resigned.

In 1877 Benedictine Sisters were secured for the Government school at Fort Yates, Standing Rock Reservation, North Dakota, where they still serve as Government employees. Eight sisters are employed in this school, the superintendent of which is a layman. This was another of the Catholic Agencies under the Peace Policy, and at one time had for its Agent, Rev. J. A. Stephan, who was later Director of the Bureau of Catholic Indian Missions.

In 1877 the Farm School (now called the Martin Kenel School in honor of Father Martin Kenel, O. S. B., for many years the superintendent), on the Standing Rock Reservation, South Dakota, was committed to Benedictine Sisters, who served as Government employees until 1906, when Father Martin, on account of ill health, resigned, and the Sisters resigned also. The school was for a time under contract.

Commissioner of Indian Affairs Oberly made a special request of the Catholic Bureau to provide Sisters as teachers in the Government school at Fort Yuma, California. In 1886, Sisters of St. Joseph from Carondelet, Missouri, took up this work and served as Government employees until 1899, when they withdrew from the service.

The non-reservation Catholic Indian school at Clondarf, Minnesota, was sold to the Government in 1897, and the priest and sisters were "covered into" the Classified Service as Government employees of that institution but

resigned during the same year. This school was discontinued in 1898.

About twenty years ago, Mother M. Katherine Drexel erected a boarding school building at Elbowoods, Fort Berthold Reservation, North Dakota, but the school was never opened. The Indians continually clamored for a Sister's school. The Bureau, because of financial embarrassment, could not accede to their wishes. In 1909 the Assistant Commissioner of Indian Affairs visited Elbowoods and the Indians appealed to him. He was so impressed by their earnestness and by the need of a boarding school on this reservation that he urged the Bureau to secure sisters and open the school. The Bureau declined to do so, as it was unable to support another boarding school. The Assistant Commissioner stated he believed the conditions justified the employment of Catholic religious as teachers, and that he would favor such an arrangement on the part of the Government. In 1910 Benedictine Sisters started a boarding school there, and on Sept. 1, 1911, the teachers, seven in number, were "covered into" the Government service.

St. Patrick's Mission School at Anadarko, Oklahoma, which for about twenty years has been educating the children of the wild tribes of Oklahoma, was burned in 1909. The superintendent, Father Isidore Ricklin, O. S. B., spent nearly a year collecting funds for the rebuilding of this institution. Among those who were induced to contribute because of the good accomplished by the school, was Mr. Andrew Carnegie, whose attitude on the question of contributing to sectarian schools is well known. About the time Father Ricklin's school was rebuilt a portion of the Government school nearby, known as the Riverside School, was destroyed by fire. The Government authorities thought it good policy, instead of rebuilding at Riverside, to continue that school on a limited scale and at the same time to make use of St. Patrick's as a Govern-

ment institution. Accordingly, Dec. 1, 1911, the property was leased by the Government and the personnel of the mission school, nine in number, taken over as Government employees.

As to the day schools, the Catholic Mission day schools of Odanah, Red Cliff and Lac Court d'Oreilles, Wisconsin, which were taught by Franciscan Sisters, have been leased by the Government and the teachers "covered into" the Classified Service. The arrangement was made for Odanah in 1897, for Red Cliff in 1896, and for Lac d'Oreilles in 1896 or 1897, by Commissioner Jones. After some time the sisters at Lac d'Oreilles resigned, but were reinstated in 1909 by Commissioner Valentine, who then appeared to have no misgivings as to the introduction of the religious garb in Government institutions. The sisters employed in these schools number six. Commissioner Valentine likewise took over into the Government service the Catholic Mission day schools at Jemez, New Mexico, and San Xavier, Arizona, employing the Franciscan Sisters at Jemez, and the Sisters of St. Joseph at San Xavier.

The schools of the Grey Nuns at Fort Totten and the Benedictine Sisters at Fort Yates are conducted in buildings that have always belonged to the United States Government, and during the thirty-eight years of service of the Grey Nuns and the thirty-five years of service of the Benedictine Sisters no complaint as to the religious insignia in the schoolrooms or as to the garb has ever reached the Bureau of Catholic Indian Missions from the Indians directly interested, from the Government officials, or, indeed, from any quarter. It remained for the Washington Agent of the Indian Rights Association, the Home Missions Council, Representative Stephens, Chairman of the Indian Committee of the House, and Commissioner Valentine to raise objections on this score.

THE PROTESTANT SCHOOLS

It must not be understood that Catholic Schools only have been taken over by the Government and their teachers "covered into" the Classified Service. As late as 1908, the Episcopal Mission Boarding School, Whiterocks, Utah, became a Government school in this manner. Assistant Secretary of the Interior Adams, at the time Acting Secretary, gave a statement July 2, 1911, in which the following is set forth:

"On June 3, 1895, Honorable D. M. Browning, then Commissioner of Indian Affairs, upon the recommendation of the then Superintendent of Indian Schools, inaugurated the policy of taking over these schools by asking the Civil Service Commission to receive into the Classified Service, without further examination on their part, such superintendents, teachers and matrons whom the Indian Office might find competent to continue in the Service then employed at the following contract mission schools which he then had under consideration for transfer to Government control: (1) Montana Indian School, Crow Agency, Montana, conducted under Unitarian auspices; (2) Hope School, Springfield, South Dakota, conducted under Episcopalian auspices; (3) Greenville School, Greenville, California, conducted by the Massachusetts Indian Association; (4) Wittenberg School, Wittenberg, Wisconsin, conducted under Lutheran auspices.

"On June 10, 1905, the Civil Service Commission approved this recommendation and ordered that the schools named

" 'be treated as having been brought into the Classified Service, including such of the employees as may be reported to the Civil Service Commission. Vacancies in these schools, however, will be filled from the eligible registers of the Commission.'

"Since the issuance of that order, with the approval

of the Civil Service Commission, at various times other mission schools conducted by religious organizations or religious associations have been taken over by the Government, and the employees 'covered in' to the Classified Service. Vacancies in all places thus 'covered in' thereafter have been regularly filled through certification, from regular Civil Service eligibles."

No one seems to have protested against the "taking over" of these Protestant schools. If the Catholic schools "taken over" in this manner appear to be more numerous than the Protestant schools so treated, this probably is because certain day schools in the pueblos of New Mexico, which have been built by the Catholic Church and taught by lay Catholic teachers, became Government schools. These schools, with two exceptions, are today taught by non-Catholic teachers, and this has been the case for years.

The Catholic Church has been engaged in mission and educational work for the Indians of the present territory of the United States since the sixteenth century. In 1885 she, together with other Christian organizations, accepted the invitation extended by the Government to build and conduct schools with the agreement that they would be supported by the Government. When this support was withdrawn,—and in 1896 Congress declared it to be the settled policy of the Government to hereafter make no appropriation whatever for education in any sectarian school,—she was made a heavy sufferer. In 1899, when Congress made its *final appropriation* for sectarian schools, the Catholic Church suffered more than any denomination then conducting schools for Indian children. Congress has, however, "every year made and still continues to make a direct appropriation out of public funds for the Indian pupils of Hampton Institute, a distinctively Protestant school, which, by the way, is one of the most successful schools engaged in Indian educational

work. Attention is called to the fact that this appropriation is made to a Protestant institution without protest or censure from either Protestant or Catholic organizations."

While the Catholic Church has turned over to the Government a few of her schools she is still maintaining at her own expense forty-six boarding and six day schools. To enable her to support these institutions she depends entirely upon voluntary contributions of the faithful throughout the United States.

SISTERS COLLEGE

In view of the Holy Father's earnest desire to build up the University, as expressed in his Letter to the Cardinal Chancellor, and in view of the needs of our Catholic schools which you fully understand, we ask your attention to these considerations:

The Sisters all over the country are eager to receive their training at the University under *Catholic* auspices; they do *not* wish to seek instruction from non-Catholic institutions.

The more thoroughly they are trained the better will be their work in the schools and the stronger their influence for the good of religion in the parish.

Catholic parents will have more confidence in the schools and will more readily send their children to them when it is known that the teachers are trained at the University and are therefore the equals and even the superiors of other teachers in point of efficiency.

The people who support our schools will get a better return for their money when their children are taught by teachers who are thoroughly prepared for the work.

The duties of the pastor and assistants in regard to the schools will be lightened and their efforts will meet an adequate response by having well trained teachers to coöperate with them.

Each parish, its homes and its schools, will have its proportionate share in the benefits accruing from the endowment of the University.

If the drift of Catholic boys and girls to non-Catholic colleges is to be checked, we must begin by bringing our schools into line with the University; and the best way to do this is to have the teachers study at the University.

The Sisters College is not a new project; it is already in operation and the Sisters who are attending its courses

realize that they are getting just what they most needed and desired.

The professors of the University have shown their practical interest in this undertaking by giving courses of lectures in the Sisters College in addition to their regular work in the University.

A tract of land of the proper size and location for the College has been purchased. The different communities are prepared to put up their own residences on this ground as soon as a building is provided for lectures and classes. As the present quarters are now very cramped, the building should be erected at once.

We therefore ask you to help us in getting this first building. Any contribution you may be able to send will be gratefully acknowledged and will be published in the CATHOLIC EDUCATIONAL REVIEW. But we will also be thankful to you if you will bring this matter to the attention of your friends who may be willing and able to do their share.

This appeal is made in behalf of the University, but the special purpose for which contributions are asked is one that concerns all our colleges, academies and schools, wherever they may be located. We regard the development and strengthening of our educational institutions as the best service which the University can render to Catholicism in this country.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The School of Law began the second half-year with a re-organized faculty and with two new instructors on the teaching staff. The present officers of the faculty are: Doctor Thomas C. Carrigan, Acting Dean; Mr. Peter J. McLoughlin, Vice-Dean; Mr. Ammi Brown, Secretary. The new instructors, Messrs. Peter J. McLoughlin and Walter J. Kennedy, are graduates of Holy Cross College, Worcester, Mass. Mr. McLoughlin studied law in Georgetown University, where he received the degree of LL.B. in 1897 and LL.M. in 1898. He has been a practicing attorney since 1899. Mr. Kennedy studied law at the Harvard Law School and obtained the degree of LL.B. in 1909. He has practiced law since that time.

The first semi-annual exhibit of the work of the Department of Architecture was held during the first week of February in McMahon Hall, and an opportunity was afforded the public of viewing the results of the half-year's work in free-hand drawing, water color, design, and construction. The exhibit was arranged by Mr. Fred V. Murphy, instructor in architecture. It gave evidence of exceptional ability on the part of many of the students in the various branches taught in the Department and especially in the execution of drawings and designs. It showed that the work is directed along the lines of well established principles and is destined to be productive of superior results. The students exhibiting were: Messrs. Baum, Beall, Haaren, Baumer, Ball, Robinson, O'Neill, Murphy, McGill, McManus, Baltzley, Cronin and Druhan.

LECTURES IN THE FIELD

A recent lecture tour of the Rev. Thomas E. Shields, Ph.D., of the Catholic University, included the following engagements: February 1, at St. Mary's of the Woods, Terra Haute, Ind., to the Sisters of Providence and novices of the community on "Some Fundamental Principles of Catholic Education." February 3, at St. Mary's High School, Chicago, to an audience of 300 Sisters from the parochial schools of the city, two lectures on "Primary Methods." February 4, at Mt. St. Joseph College, Dubuque, Iowa, and St. Joseph's College of Mt. Carmel, Motherhouse and Novitiate of the Sisters of Charity of

the Blessed Virgin Mary, on "The Church and Education," and "Primary Methods." February 10, at St. Xavier's Academy, Chicago, Motherhouse and Novitiate of the Sisters of Mercy, three lectures on "Primary Methods." On the evening of February 10, to the Catholic Women's League of Chicago, on "Trinity College and the Higher Education of Women." February 11, at the Academy of Our Lady, Longwood, Chicago, to the School Sisters of Notre Dame, on "Primary Methods."

MT. ST. VINCENT-ON-HUDSON

Notable events of the past term at Mt. St. Vincent-on-Hudson, New York City, were the laying of the cornerstone of the Elizabeth Seton Residence Hall on November 4, by His Eminence Cardinal Farley, then Cardinal-Elect, and the formal opening of the new auditorium in the Louise Le Gras Hall on December 18. On the occasion of the latter event a Christmas play—"The Eager Heart"—was rendered by the Dramatic Society of the College.

Doctor James J. Walsh, of New York City, delivered the following series of lectures in Comparative Literature:

1. The Meaning of Life—Shakespeare, Sophocles, Some Modern Dramatists.
2. The After World—Homer, Virgil, and Dante.
3. Patriotism—Pericles and Lincoln.
4. Philosophy—Aristotle, Emerson.
5. History—Thucydides, Herodotus.
6. Education—Plato and Some Modern Educators.

A series of lectures on Italian Art, by George Kriehn, Ph.D., is scheduled for the present term. It will be as follows: 1. Florentine Painting—Botticelli and Leonardo. 2. Florentine Sculpture—Michelangelo. 3. Umbrian Painting—Raphael. 4. Venetian Painting—Titian.

NEW CATHOLIC COLLEGE

The Sisters of St. Francis, Winona, Minn., have announced that the Winona Seminary will be known hereafter as the College of Saint Teresa. The classical and preparatory school, which corresponds in character to the present Winona Seminary, will be called Saint Clare Seminary, and the musical department will be known as the Conservatory of Saint Cecilia.

THE CHILDREN'S BUREAU

After a spirited debate and the adoption of important amend-

ments, the bill to establish in the Department of Commerce and Labor a bureau to be known as the Children's Bureau passed the Senate on January 31, by vote of 54 to 20. The clause referring to the entering of family residences by the representatives of the Bureau for the purpose of investigation was especially contended in the debate. The Senators who voted against the bill in its final form were: Bailey, Bryan, Chilton, Culbertson, O'Gorman, Paynter, Smith, (Md.) Stone, Thornton, Tillman, Overman and Watson, Democrats; and Senators Burnham, Clark, (Wyo.) Gallinger, Heyburn, Nixon, Oliver, Wetmore and Works, Republicans. The bill is as follows:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That there be established in the Department of Commerce and Labor a bureau to be known as the Children's Bureau.

"Sec. 2. That the said bureau shall be under the direction of a chief to be appointed by the President, by and with the advice and consent of the Senate, and who shall receive an annual compensation of five thousand dollars. The said bureau shall investigate and report to said department upon all matters pertaining to the welfare of children and child life among all classes of our people, and shall especially investigate the questions of infant mortality, the birth rate, orphanage, juvenile courts, desertion, dangerous occupations, accidents and diseases of children, employment, legislation affecting children in the several States and Territories. But no official, or agent, or representative of said bureau shall, over the objection of the head of the family, enter any house used exclusively as a family residence. The chief of said Bureau may from time to time publish the results of these investigations in such manner and to such extent as may be prescribed by the Secretary of Commerce and Labor.

"Sec. 3. That there shall be in said bureau, until otherwise provided by law, an assistant chief, to be appointed by the Secretary of Commerce and Labor, who shall receive an annual compensation of two thousand four hundred dollars; one private secretary to the chief of the bureau, who shall receive an annual compensation of one thousand five hundred dollars; one statistical expert, at two thousand dollars, two clerks of

class four; two clerks of class three; one clerk of class two; one clerk of class one; one clerk, at one thousand dollars; one copyist, at nine hundred dollars; one special agent, at one thousand four hundred dollars; one special agent, at one thousand two hundred dollars, and one messenger at one thousand four hundred and forty dollars.

"Sec. 4. That the Secretary of Commerce and Labor is hereby directed to furnish sufficient quarters for the work of this bureau at an annual rental not to exceed two thousand dollars.

"Sec. 5. That this act shall take effect and be in force from and after its passage.

"Passed the Senate January 30 (calendar day, January 31), 1912."

CATHOLIC EDUCATIONAL ASSOCIATION

The Ninth Annual Meeting of the Catholic Educational Association will be held in Pittsburgh, Pa., June 24, 25, 26 and 27. A very cordial welcome has been extended by the Rt. Rev. Bishop Canevin and the clergy to the delegates, and all of the accommodations necessary for the successful management of the meeting have been assured. The following committees of the diocesan clergy have been announced:

Executive Committee—Revs. F. L. Tobin, Joseph Suhr, Martin Ryan, Francis Keane, John Gorzynski, Martin Hehir, C.S.Sp., Walter Stehle, A. A. Lambing, Thomas Devlin, John W. O'Connell, D. J. Malady, S. Schramm, Agatho Rolf, O.M.Cap., D. J. O'Shea, A. Kazinczy, H. C. Boyle.

Finance and Membership Committee—Revs. M. Ryan, D. Devlin, H. J. Goebel, E. P. Griffin, A. Siwiec.

Press and Publicity Committee—Revs. Thomas Devlin, William Graham, C. Hegerich, C. Coyne, L. Woefel, J. G. Beane, J. L. Quinn, L. A. O'Connell.

Reception and Entertainment Committee—Revs. A. A. Lambing, W. A. Cunningham, E. M. Keever, M. A. Lambing, P. J. Quilter, Fr. Chrysostom, C.P., William Tewes, C.S.S.R., S. Walsh, F. J. McCabe, Fr. Vincent, O.C.C., M. C. Slatinski, Fr. Hugolinus, O.F.M., W. J. McMullen, P. J. Gallagher, Charles Hipp.

PATRICK J. McCORMICK.

PROPOSED SCHOOL LEGISLATION*

WASHINGTON, D. C., *January 25, 1912.*

In the report which is given below of the school bills pending in the National Legislative body and in the House and Senate of six States certain definite tendencies may be observed. The United States Congress is showing its appreciation of agricultural education and making manifest its determination to encourage the teaching of agriculture throughout the various states of the country. The legislature of Kentucky seems inclined to the same policy. Massachusetts, Mississippi, South Carolina, and Virginia are also framing bills with the same end in view. Nor must it be supposed that this movement is confined to the states whose pending bills are reported here; the movement is widespread and it is growing steadily in favor, and deservedly so. The applications of science in manufacture and transportation have transformed life in our cities. It is true that the rural populations have also been affected in marked ways by these recent advances in science, but much still remains to be done in the direction of scientific farming. The schools of agriculture and the experiment stations in connection with several of our State universities have in recent years demonstrated the value of instruction imparted not only to the farmers' boys in school, but to the farming population itself. The movement, however, seems to be only in its initial stage and it would not be an easy matter to predict the changes which are destined to result from thoroughly organized instruction in scientific agriculture given to the children of our rural populations throughout the country.

Catholic educators are beginning to ask themselves what they should do in this direction. If instruction in agriculture is to be given to the children of our rural districts in the public schools, should not such instruction also find its way

**Cf. Legislative Circular No. 3, issued by the Bureau of Education.*

into certain of our Catholic parochial schools and high schools? Catholic schools cannot hold aloof from a general movement of this kind which seems destined to bring so many benefits to the people. Will it be possible to send our children to the public schools for this element in the curriculum, and even if it be possible, would it be advisable? The burden of supporting our schools at present is heavy and it would seem that we must continue to bear an ever-increasing burden for the support of the public schools. There is no question, however, of the wisdom of continuing to develop Catholic schools so that they may in all respects be fully the equal of the public schools, nor does there seem to be any likelihood that we will withdraw from the position which we have thus far maintained.

The effort to bring the aid of science to the struggling tillers of the soil is on the face of it highly commendable, as is also the wider movement looking towards the development of vocational schools, which will be seen reflected in the pending bills in several of the states.

In Massachusetts the socialistic tendency finds expression in several bills looking towards feeding the children in the school. Of course, no one wants the children to starve, but it is the parents' duty and the parents' privilege to provide nourishment for their children, and if food is to be given to the children by the state, it should come through the parents if the family is to be preserved. Massachusetts, in this respect, is by no means a pioneer. In New York City this practice is now well established.

In this department, we shall, month after month, as space permits, give an outline of the school legislation pending in various parts of the country. A careful perusal of these outlines will help to keep our readers in touch with the general trend of school legislation, all of which affects us directly or indirectly. Suggestions may often be found in these pending measures for the improvement of our Catholic schools and we may be warned in time of measures which are intentionally or unintentionally unfair to Catholic tax-payers.

LEGISLATIVE CIRCULAR NO. 3

United States Congress

Bills pending in the House:

No. 17599 (Kalaniana'ole).—Maintenance of the public schools in the Territory of Hawaii.

No. 18160 (Lever).—To establish agricultural extension departments in connection with land-grant colleges in States receiving benefits of act of Congress, July 2, 1862. Provides an annual appropriation of \$6,000 to each State assenting to this act and an additional appropriation of \$300,000 for fiscal year ending June 30, 1914, to be allotted to each State in the ratio of its rural population to that of all the States. Such additional appropriation to be increased annually until the maximum of \$3,000,000 is reached. No State shall receive of the above additional appropriation an amount in excess of the sum appropriated by its own legislature for the same purpose. Requires detailed financial reports annually from said colleges to respective State governors and copies of same to be sent to the Secretary of Agriculture and to the Secretary of the Treasury of the United States.

No. 18238 (Clayton, by request).—To establish a bureau for the study of the criminal, pauper, and defective classes.

Bill pending in the Senate:

No. 4563 (Smith).—Title same as above, House Bill No. 18160. Provides \$500,000 for the first additional appropriation instead of \$300,000 as above Bill.

IDAHO

The legislature convened in extra session on Jan. 15. The following measures have been introduced concerning school revenues:

Reducing maximum special school levy in school districts (common) from 15 to 5 mills; reducing maximum county school levy from 10 to 5 mills; reducing bonding power of school districts (common) from 12 to 4 per cent of assessed valuation; reducing special levy in independent school districts from 20 to 7 mills; reducing maximum rural high school levy to 3 mills and bonding limit to 2 per cent in addition to the 4 per cent for the included districts; making 4 per cent the limit for school bonds in independent districts; repealing the acts of 11th session fixing levies for State institutions.

KENTUCKY

Bills pending:

— Fixing minimum salary of county superintendent at \$1,000 a year, and the maximum at \$2,500.

— Creating a State board of education to consist of 7 members, including State superintendent, commissioner of agriculture, 3 professional school men and 2 not engaged in educational work.

— Appropriating \$231,867 to be distributed among the State University at Lexington and the Eastern and the Western Normal Schools, and increasing the annual appropriations for these institutions \$110,000.

Bills pending in the Senate:

No. 50.—Permitting women to vote at elections of school trustees and other school officers.

No. 55.—Providing for inspection of schools and school funds of the State and providing for 2 assistants for State superintendent at \$2,000 a year.

No. 71.—Establishing experiment fields and appropriating \$20,000 annually for same.

No. 109.—Providing for teaching agriculture in common schools.

No. 115.—Providing that 3 women may be appointed as trustees of State University.

Bills pending in the House:

No. 111.—Amending the act providing for the regulation of school textbooks and providing for 2 responsible agents in each county.

No. 143.—Use of schoolhouses during vacation for meetings.

No. 145.—Authorizing school superintendent, county judge, and county attorney of each county in State to divide their respective counties into new school districts.

MASSACHUSETTS

In a report to the General Court the board of education recommended that a *resolve* be passed directing said board to make a report to the General Court annually relative to such institutions; that the board and its agents be authorized and empowered to inspect the educational and other activities of such institutions, and secure from them such reports as it may deem necessary.

Bills pending in Senate:

No. 7.—To provide for independent agricultural school in the county of Bristol.

No. 43.—To provide for religious instruction in all State charitable and penal institutions.

No. 61.—To change the name of the International Young Men's Christian Association Training School of Springfield to the International Young Men's Christian Association Training College.

No. 79.—Authorizes cities and towns to appropriate money for supplying food or clothing to needy pupils of the public schools. Also provides that lunch rooms be established and food given free or sold at cost.

No. 118.—To provide for the establishment and maintenance of the Independent Agricultural School of the County of Essex.

No. 119.—Appropriates \$50,000 annually to establish free State scholarships in colleges and universities in Massachusetts.

No. 120.—Relative to the granting of degrees by colleges and other institutions of learning.

Bills pending in House:

No 171.—Extending the act relative to the Boston Teachers' Retirement Fund Association so as to authorize the School Committee to grant pensions to not less than 60 persons annually.

No. 203.—To secure earlier returns of school statistics.

No. 204.—To secure equality of representation of towns on the joint committee of superintendency union.

No. 205.—Authorizes the establishment and maintenance of county industrial, agricultural, and household arts schools.

No. 289.—Defines more explicitly the term household arts as used in the law granting State aid to vocational education.

No. 368.—Provides for an investigation by the State board of education of the advisability of establishing 2 schools for instruction in designing silverware and jewelry.

No. 408.—To repeal the laws relating to vaccination.

No. 409.—To define the conditions under which children may be admitted to public schools without vaccination.

No. 454.—To authorize the extended use of school buildings and other school property in Boston, and appropriations therefor by the school committee.

No. 497.—To abolish compulsory vaccination.

No. 506.—Extends half street car fare privileges to pupils in business schools and colleges.

No. 561.—Authorizing the reimbursement of the city of Boston for expenses incurred on account of pupils in its normal school.

No. 562.—Authorizes the establishment of a diet table in each ward of Boston.

No. 565.—Extends compulsory school age of all children from 7-14, to 7-15, and of those "who can not read at sight or write simple sentences in the English language" from 7-16, to 7-17.

No. 726.—Prohibits the purchase of second-hand books for use in the public schools.

No. 739.—Authorizes cities and towns to provide meals to school children free or at cost.

MISSISSIPPI

Bills pending in Senate:

No. 22.—Amending act relative to raising standard of license of teachers. (Committee report unfavorable.)

No. 71.—Amending act relative to time of selecting teachers. (Committee report unfavorable.)

No. 72.—Amending act relative to scholastic year so as to provide for holidays. (Committee report unfavorable.)

No. 80.—Amending act relative to time of electing school trustees. (Committee report unfavorable.)

No. 81.—Amending act relative to transfer licenses. (Committee report unfavorable.)

No. 126.—Regulating purchase of supplies by boards of school trustees.

No. 131.—Appropriation for University of Mississippi.

Bills pending in House:

No. 91.—Appropriating \$1,000 to each county for improvement of rural schools.

No. 152.—Providing for practical agricultural demonstration work in elementary rural schools.

No. 181.—Amending code to provide for transportation of pupils of consolidated schools. (Passed the House.)

No. 187.—Regulating control and care of delinquent children and providing for establishment of a State juvenile reformatory.

No. ——— Appropriation for Agricultural and Mechanical College at Starkville.

SOUTH CAROLINA

An act requiring distribution of the dispensary fund among the common schools. (Passed the House over the Governor's veto.)

Bill pending in Senate:

Relating to professorships in Clemson College.

Bill pending in House:

To provide for teaching agriculture in common schools under direction of board of trustees of Clemson College.

VIRGINIA

S. B. No. 20.—To require instruction in civics in all public high schools and all higher institutions of learning supported by State. (Passed the Senate.)

Bills pending in Senate:

No. 33.—Amending the act of March 16, 1910, providing for instruction in agriculture, etc., in at least one public high school in each Congressional district, by defining said districts as those existing January 1, 1912.

No. 57.—To provide for election of district school trustees by the people instead of by the trustee electoral board.

No. 74.—To establish the Confederate Memorial University for Women.

No. 108.—To provide for placing United States flag upon each public schoolhouse.

Bills pending in House:

To establish a co-ordinate State college for women. (Unanimously recommended by committee.)

To provide for State ownership and control of the Laurel and Industrial School, The Negro Reformatory, and the Virginia Home and Industrial School for Girls.

To require county treasurers to deposit school funds in some bank, or banks, designated by the judge of the circuit court of their respective counties.

REVIEWS AND NOTICES

The Education of Catholic Girls, Janet Erskine Stuart, London, Longmans, Green and Co., 1911, pp. ix. + 243.

We have had many works on education during the past few years, but among them there are very few that deal with the development of character in an effectual manner. The present book is a notable exception to this rule and for that reason it will be welcomed not by Catholics alone, but by a large and rapidly increasing number of people who have begun to distrust profoundly the value of an education that deals almost exclusively with the physical and intellectual life of our children while neglecting the cultivation of the will and the formation of character. In the Preface, which was written by the Archbishop of Westminster, there will be found a presentation of some wholesome truths which the Catholic teachers of this country will not fail to ponder. Speaking of the results of public education in England, the Archbishop says:

"And the explanation of the disappointing result obtained is very largely to be found in the neglect of the training of the will and the character, which is the foundation of all true education. The programs of government, the grants made if certain conditions are fulfilled, the recognition accorded to a school if it conforms to a certain type, these things may have raised the standard of teaching and forced attention to subjects of learning which were neglected; they have done little to promote education in the real sense of the term. Nay, more than this, the insistence on certain types of instruction which they have compelled have in too many cases paralysed the efforts of teachers who in their hearts were striving after a better way."

This situation has had a close parallel in the United States. The appeal to State Universities and the Board of Regents for standardization has made it possible for the State school system to force its ideals into our schools and to paralyse much that was best in Catholic education. A consciousness of this danger is manifesting itself in various parts of the country and it is to be hoped that all our Catholic schools will

soon see the wisdom of turning to Catholic sources for their standards. Catholic ideals of education should constantly be kept before all the teachers in our schools and *The Catholic Education of Girls* will do much in this direction. In the words of the Archbishop "It will certainly be of singular advantage to those who are engaged in the education of Catholic girls to have before them a treatise written by one who has had a long and intimate experience of the work of which she writes. Loyal in every word to the soundest traditions of Catholic education, the writer recognizes to the full that the world into which Catholic girls pass nowadays on leaving school is not the world of a hundred, or of fifty, or of even thirty years ago. But this recognition brings out, more clearly than anything else could do, the great and unchanging fact that the formation of heart and will and character is, and must be always, the very root of the education of a child; and it also shows forth the new fact that at no time has that formation been more needed than at the present day."

Every page of this splendid book is a justification of the estimate placed upon it by the Archbishop of Westminster. The charm of the author's style makes the work very pleasant reading. Keen psychological insight and the wisdom of years fill its pages with thoughts that will hold the attention of every teacher into whose hands the book may fall and it is to be hoped that no Catholic school in the land will fail to place the book within the reach of its teachers.

Of recent years the question of state aid for Catholic schools has frequently been discussed and many of the leaders of Catholic thought in this country appear to look enviously at the condition of our Catholic schools in England where aid from the State is given. It would be well for all such to consider the following passage from the Archbishop's Preface: "The State is daily becoming more jealous in its control of educational effort in England. Would that its wisdom were equal to its jealousy. We might then be delivered from the repeated attempts to hamper definite religious teaching in secondary schools, by the refusal of public aid where the intention to impart it is publicly announced; and from the discouragement continually arising from regulations evidently inspired by those who have no personal experience of the work

to be accomplished, and who decline to seek information from those to whom such work is their very life. It cannot, surely, be for the good of our country that the stored-up experience of educational effort of every type should be disregarded in favor of rigid rules and programs; or that zeal and devotion in the work of education are to be regarded as valueless unless they be associated with so-called undenominational religion. The Catholic Church in this and in every country has centuries of educational tradition in her keeping. She has no more ardent wish than to place it all most generously at the service of the commonwealth, and to take her place in every movement that will be to the real advantage of the children upon whom the future of the world depends. And we have just ground for complaint when the conditions on which alone our co-operation will be allowed are of such a character as to make it evident that we are not intended to have any real place in the education of our country."

THOMAS EDWARD SHIELDS.

English for New Americans, W. Stanwood Field and Mary E. Coveney, Boston, Silver, Burdette and Company, pp. 352.

It is seldom that authors write for so cosmopolitan an audience as that to which this book is addressed. 150 pages at the close of the book are occupied with vocabularies in English, Armenian, Arabic, Italian, Spanish, Greek, Swedish, Polish, Lithuanian, Russian, and Yiddish. It is not an uncommon thing at the present time to find representatives of these various nationalities assembled in a single schoolroom, the children, with very few exceptions, possessing little or no knowledge of the English language on entering school, and it need hardly be said that the teacher is frequently totally ignorant of the diverse languages of the children. If her teaching is to be understood, she stands in need of the Pentecostal gift of tongues. In fact, the teachers in some of our schools must attempt, while speaking English, to make each child understand in his own tongue. However difficult this task may be in dealing with children, it is still more difficult when we have to deal with adults who have long passed the period of plastic sensile memory.

The conditions of the problem here demand a new pedagogical

method in the teaching of language. Recourse cannot be had to the usual method of translating the foreign into the native language. The learner must lay the foundations of the new language in personal experience with the objects and things in the world around him. A small initial vocabulary must be acquired in this way and after this has been accomplished new words must be taught by the context method. While the book is intended directly for adults, it is evident that the method employed might be used with profit even with little children. Readers of the REVIEW who are interested in primary methods will find much that is helpful in this book, which, in many respects, makes a close approximation to the context method of reading discussed in previous numbers of the REVIEW. The book will be found valuable as a contribution to pedagogy altogether apart from the immediate problem which called it forth.

THOMAS EDWARD SHIELDS.

Crown Hymnal, Rev. L. J. Kavanagh, Superintendent of Catholic Schools of the Archdiocese of New Orleans, and James McLaughlin, Organist, St. Mary's Church, Boston, Mass., Ginn & Company, Boston, Lx+562.

This attractive volume contains English and Latin hymns; Masses, litanies; funeral, Holy Week and Vesper services; morning and evening prayers; and Ordinary of the Mass with explanatory note. To this is added a glossary and graded table of hymns for the use of parochial schools.

In spite of the large content, the book is very convenient in size and weight, as it should be, since it is intended for the use of children. The scholarship of the gifted authors who have undertaken this work for the sake of the little ones is sufficient guarantee of its excellence from a literary and musical standpoint. The motives that led to the preparation of the work, as well as its scope and method, are clearly set forth in a brief preface by the authors, which we subjoin, in the hope that our readers may send for the book at once and give it the careful study which its merits seem to demand.

"In 1903 Our Holy Father, Pope Pius X, issued by 'Motu Proprio' his instructions on Church music; and while much has since been done in the way of reformation, there is still room for improvement.

"Restoring the sacred character of Church music depends, in great measure, on the teaching and training of the younger generation. His Grace, Most Reverend James Hubert Blenk, Archbishop of New Orleans, in a pastoral letter of November 22, 1907, emphasized this truth in these words: 'The solution of the problem lies in our parochial schools.' In the same pastoral, instructions were given and directions laid down for the teaching of sacred and profane music in all the grades. But here rectors and teachers were confronted with many difficulties, and, anxious as they were to comply with the regulations of the Ordinary, their best efforts were minimized and in many cases frustrated.

"With this in view, we have deemed it both timely and serviceable to place within the reach of all interested in the teaching of Catholic Church music, a book that will, in a great measure, meet the common needs of every Catholic church and parochial school. The 'Crown Hymnal' is characterized by the following features:

"*First*, there are two editions, one for the child, the other for the organist or teacher. The child's book contains music that is in general use in the church; namely, English hymns, English Masses for children, five Gregorian Masses, all the music sung at funeral services, music for Holy Week services, Latin hymns and litanies, besides morning and evening prayers, and the Ordinary of the Mass in Latin and English, with brief explanatory notes. The organist's edition will have accompaniments suitable for the piano or organ.

"*Second*, the Hymnal is educational in its nature, and therefore a graded list of all the English and some of the Latin hymns is provided, besides rules for pronunciation, tables of key signatures, Gregorian modes, musical terms, signs and abbreviations, and a comprehensive glossary.

"*Third*, the Gregorian chants are according to the Vatican edition and are in modern notation in both books.

"*Fourth*, the work has been primarily designed for parochial schools, and we feel confident that a child familiar with this hymnal will be well prepared for that which is so earnestly desired by all, namely, congregational singing."

This book can hardly fail to render great service to our children throughout the country.

THOMAS EDWARD SHIELDS.